

A
LOOKING-
GLASSE FOR
THE POPE.

Wherein

HE MAY SEE HIS
owne *Face*, the expresse Image
of ANTICHRIST.

Together with

THE POPES NEW CREEDE,
containing 12. Articles of superstition and
treason, set out by Pius the 4. and Paul the 3.
masked with the name of Catholike Faith:
Refuted in two *Dialogues.*

Set forth by

LEONEL SHARPE Doctor in Diuinitie,
And translated by EDWARD SHARPE
Bachelour in Diuinitie.

I. KING. 18.

*How long will you halt betwene two religions? if GOD be
GOD follow him, if Baal be GOD follow him.*

LONDON

Printed by EDWARD GRIFFIN dwelling in the
little old Bayly neere the Kings-head. 1616.



A
LOOKING
GLASS FOR
THE POPE.

Hyperion
HE MAY SEE HIS
own Face, the expressive Image
of ANTICHRIST.

Together with
THE POPE'S NEW CREEDS
containing 12 Articles of Infidelity and
Apostasy, set out by Pius the 4. and Paul the 2.
marked with the name of Catholic Faith:
Retired in two Chapters.
Set forth by
LEONEL NARR Doctor in Divinity,
And translated by EDWARD NARR
Bachelor in Divinity.

LONDON
Printed by EDWARD GARTIN in the
West-End, near the Church of St. Martin in the
Fields, 1686.



THE EPISTLE
DEDICATORY
to the most Reuerend Cler-
gie of ENGLAND.



*I must not seeme strange
(most Reuerend Fa-
thers in G O D, and
my much beloued Bre-
thren) if, seeing the
Captaines of Israel be
gone forth to warre a-
gainst Antichrist, a
Souldier of a meaner
rancke, moued with the
goodnesse of the cause, enter the battaile, and ioyne
himselfe to the standard. For all doe see the Pape re-
new the old warres, and cannot rest quiet, but assayes
by all meanes, how he may recover the possession of
G R E A T B R I T A I N E being lost, and in a vaine
hope thereof our Papists in the masculine, (I should
haue said in the feminine but that I should seem to some*

*Papistas
nostros,
nostras
dicerem.*

to haue spoken false Laune) are growne more in number, and farre more insolent then they were wont heretofore. Who then; though he be the meanest servant of Christ borne vnder, or rather with the Gospell restored, without which he would not deeme Paradise it selfe to be a pleasant Country; would not resist and withstand to his teeth Antichrist himselfe renewing his forces, and taking courage vnto him with such earnestnesse, to recouer that feat from whence aforesaid he was iustly cast out? I was not ignorant what labours were to bee undertaken, what wronges were to be digested, by them who enter combat, and maintaine fight with so exell an enemy: so that it were better for them to be silent, if they thought what were auailable rather for their owne priuate, then for the publicke estate of the Church of Christ. But that which vsually fallies out in warre, that the tried prowesse, of the Captaines doth by their ensample whet on the courages of the Souldiers, and doth stirre vp and pricke forward their sluggish mindes to the effecting of some exploits: The very same doth happen to Gods Ministers in this spirituall warfare, to whom there is abilitie giuen from God, to some greater, to some lesse, to all some. Whereby though they can adde nothing to the matters in controuersie, and it may bee they ought not: because not new things are to be deliuered by Diuines, but after a new manner as Vincentius wrot, nor with a diuers faith, but with a diuers stile as Austen warneth: yet notwithstanding both by the consent of their testimony, & with the difference of their giftes and the varietie of discourse they can and ought giue their helping hand to the Gospell. This was also an encouragement that assoone as

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that hath wounded with the Kings sword, and is now
it presently cast up out of his mouth a great swarme of
Iesuites, who should not so much refuse with argu-
ments, as traduce with slanders, written with the hand
of scorpions, the Kings maiestie, being not onely the best
of Kings, but the best of men, and vndoubtedly the true
Defender of the Faith. Right Heretickes; who
murther men not with the sword, but with their
wiles, as Ierome writeth: for a mans style may bee
counted as well a cutthroate, as a sworde drawne against
Kings, whose honour seemes to be more deare and ten-
der vnto them then their lines. So that James Cle-
ment, or Francis Rauillacke, were no more cruell in
wounding the Kings body, then Bellarmine, or Pace-
nius in wounding the Kings name. It is said that Eth-
nicke Rome did imprint that letter, whereof Cicero
makes mention not to the table of iudges, as diners in-
terpret it, but as Cicero and Pliny, to the head and
forehead of false accusers; to the leaden head, and iron
forehead; that they may carry countenances as stigmati-
call slaues branded with the markes of those letters in
disgrace of their slanderous tongues, whom Plautus
doth therefore tearme litered men. Truly it may
seeme very vniust, if I doe not desire that those Iesuits
shou'd be accounted litered, whom popish Rome doth
nourish and cherish within her, as those old geese, and
dogges, who by their cackling and barking, did pursue
any that assailed the capitall. Adde that those two
slaues, whereof Zacharie the Prophet maketh menti-
on, the authority of Magistrates, and the obedi-
ence and agreement of Subiects, calling the one
the staffe of beauty, the other the staffe of

Parsons.
Pacinius.
Christiano:
Becan.
Coquzus,
and many
others.

Za: cap. 1.
vers. 7.

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Epist Dedi-
cat, to the
KING.

bondes, These gracelesse Iesuits endeaunour to breake them both, making rebellion an Aristle of their faith, wherein they goe so farre that they be not only conuinc-
ed of our side, but euen of their owne. For of late certaine secular Priests as they are called, more moderate in shew then the rest, that they may the more freely disperse abroad costly among vs the seedes of superstition, do cunningly inueigh against the Articles of treason, brought in by the Iesuits; when as Alan and many other secular Priests do both command and practise treason. Our men therefore both as good Patriottes and as faithfull Ministers; being bound with the double bond of warfare, euery one of them for his Graces, for his time and place, much more for his power ought to oppugne both these Articles, whereby we may maintaine according to our vocations the liberty of the kingdome, under which we were borne, together with the truth of the Gospell by which we were borne again. Wherein the most learned Bysshoppe of Elye doth very iustly taxe the Ministers that are luke-warme and silent in a businesse of such importance, who do not bestow their paines in writing, when as this cause, as hee saith, is to be reckoned among those, wherein he that gathereth not with Christ, doth scatter abroad with the enemy of Christ; wherein if any man shall not deliuer his faithfull knowledg, hee shall not deliuer his owne soule. And doth adde this, that in such a busines you were better want power then will, and abilitie then faithfulnessse. Which I remember was sometime told me of that most Reuerend Archbysshoppe D. Whitgift, then when the quarrell on both sides was not so hot, when hee misbed
that

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that in so great a plenty of excellent Diuines among vs there were more that would imploy their spare times from their duty of preaching, in the paines of writing. I am come therefore into the field being thereto prouoked with the goodnesse of the cause, the ensample of the Capitaines, the iniury of the enemy, the Oath of warfare, the encouragement of the Fathers, that I might somewhat daunt the enemy, insulting so unworthily.

To which purpose I thought good to set this taske to my selfe, that I might lay open the new creede of faith, gathered out of the new Articles of faith both open and secret by the Bysshoppe of Rome him selfe, not so much for our owne Countreymen that are Papists, whom if so many bookes so excellently set forth in English cannot satisfie, nothing at all can satisfie; as in a Latine Dialogue for their sakes that are in forraign parts. And this Dialogue is diuided into three bookes, whereof two of them are now set forth, the third God willing, which at this time lieth in scattered papers, if my health will permit shall be committed to print as soone as may be. In all which I first bring in a certaine Iesuite Robert Saturnine a turbulent and wicked fellow, who with his choicest arguments doth egerly defend heresie and treason: And I ioyne with him for an answerer Antonius Patriotta an Orthodoxall Diuine. You know the manner of Dialogues, that men speake those things in them, which they neuer spake. Therefore Saturnine will happily complaine, that those things are laid to his charge which he neuer spake, when as I dare religiously affirme, that this factious Priest doth not vse onely the arguments of the chiefe Iesuits, but their methode and their wordes, chiefly of Alan, Bellarmine and Parsons,

Cicero.

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Parsons, that any of them in all things may seeme to be Robert Saturnine.

I haue prefixed before the Dialogue a true looking-glasse for the Pope, i. a liuely picture of Antichrist prophetically drawne out by S. Paul and S. Iohn, expounded by the ancient Fathers as farre as they could foresee, and by the new more certainly by the euents; I thought good to set it together with short conclusions, preft to that end, wherein the Pope with all his rabble may discerne himselfe. For the order of nature did require, that he should euill the Pope to be Antichrist, which appeareth by the Glasse, who had a purpose to proue poperie to be Antichristianity, which is taught in the Creede. I thought good to set before them both, the Glasse of Christ, and a short compendium of Christianity, fatcht out of the Gospell, and expressed in my Epistle to the Christian Reader. For you know that two duties belong to the Minister, one that hee preach Christ sincerely: the other that he plainly lay open Antichrist, as that worthy man and Martyr of God Iohn Husse thought in his time.

Now all this (I know not how little or nothing) fathers and brethren, I submit to your iudgement, and commit to your patronage. For those reasons which seemed equall to me to take in hand the defense of the busines, should seem so to you for the defense of my person. I, when I read that there was mention made of the popish creede by our men, but saw that it was laid open by none to my knowledge of set purpose with any of their discourses, I tooke the matter in hand not so much in hope to performe that I should doe, as for desire to trie what I could doe, hoping thereby to stirre up other
mens

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mens cares who can deale in the busines more learnedly and eloquently. You haue hitherto heard why I undertooke this labor: now if it please you vnderstand, why I dedicated it to you. For when I perceiued that the whole body of Religion was to be handled by me in this Creed, I thought good most humbly to call together the Religious Clergie to bee Patron of this worke, of whom the Romish Clergie haue taken so many deadly blowes, that they feare no Clergies forces and blowes more; and whom it greenueth them to see endowed of God with so many excellent parts of piety, knowledge, tongues and prophesie. Therefore that great Tiberine fisherman, when as his trade of fishing began to be laid aside, and waxe cold, because that certaine great fishes had broken out of his netts torne and worne for age, drew vnto him certaine skilfull workemen out of our Vniuersities, with deceitfull rewards, who might mend againe the netts being so tattered and torne, and make them fit to catch not Soules but Crownes; and those whom he first caught with his golden baite as fishes, he sent backe againe as fishermen. Whereto agreeth that of Martiall.

He sent vs great rewards,
but sent them on a hooke:
How can the fish on fisherman
in louely manner looke?

With the same cunning deceit he doth daily endeavour to entangle young learned students, and to entise them with deadly gifts vnto him, that they may helpe, and uphold his forlorne and desperate quarrell. Wherein he seemes to be like to that Pichius the vsu-

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Cic: Offic: 3.

Which is the
Popes signet.

rer in Cicero, who that he might cōsen Cannius a
plaine countrey Gentleman, calld to him all the fisber-
men, and taught them what they should do, that they
should fish altogether, and bring the fish when it was
caught, and lay them at his feete, by which deuise hee
might sell his farme at a dearer rate. So the Bishop
hath sent for fisbermen out of Germanie, but chiefly
out of England, vnder the ring of the fisberman,
who should secretly returne to the fish ponds whence
they came, and being caught themselues should catch
others, and should bring their boates, and fishes of all
sorts, to him, that by that meanes he might make the
merchandise of his Church the more salable. This is
the Bishops cunning. Was this the reason he allured
our youth vnto him with rewards, and placed them in
his Colleges of Rome and Rhemes, that he should
send them backe twise worse than hee found them?
This cōsenuage of our young men, wherewith this
grand cōfouner of the world doth uphold his seat, is to
be preuented with all the aduise we can. Whereby hee
doth plainly shew, what great confidence he puts in
our mens witts, wherewith he perceineth, that the
tower of Babylon is both most egerly defended and
impugned in this age of ours. Hee hath none of his
side more learned than the English-Priests, chiefly the
Iesuites, who that they might infect the English,
write in English, in the iudgement of wisemen ele-
gantly, in the iudgement of fooles probably, that they
may supply that by the goodnes of their stile, which
is wanting to the goodnes of their cause. Neither yet
doe they bring any new matter, but they polsh and
trim ouer their old stufte, obiected a hundred times

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by their side, and refused a hundred times by ours: and they cast a new colour and flourish over there shredbare and withered arguments, that the Iesuites schoole may seeme to haue refined old poperie, as Medea did Pelia with her enchantments. But it doth bewray in the encounter both her feare and diffidence, while she doth enlarge the Canon with the Apocriphals, diminish the Scripture with her traditions, ouerthrow the originall with her translation, peruert the text with her glosse. In the meane while she sends out bookes wherein she stuffes out hir arguments concluded commonly out of meere allegories, enforced proportions, lame similitudes, fained miracles, foolish reuelations, naked names of Fathers, hired testimonies of Scholemen, which she (I must confesse) hath furnished with fine words and well polished, and with a curious composition of sentences, attiring the Romaine harlot with all her trimmings, with the ensifements whereof the unstable and vniuersary young age of many may be caught and deceived. Upon the Fauorers of which bookes, who either bring them over to vs, or by reading defend them, or giue them so other to be read with allowance of them, I wish that punishment might be inflicted, which a most Reuerend Iudge declareth to be prescribed by law. The authors of these bookes, as soone as the Italian ayre hath blowne upon them, do thinke the northerne people to be seruice men, who write against them though they write with a better conscience and greater faithfulnessse then themselves. For they hold themselves to the true Canon they trust wholly to the written word, they go to the originall, they haue the same text and commentaries, but that they bring in the Apostles breaking the way, and the Fathers

(2)

following

The description of a Papist.

D. Ed. Cok
do: com:
place in his
Epistle pre-
fixed before
the case of
Posinati.

The description of a Protestant.

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following after, as witnesses of their owne times, as those that iudge the Apostles in a matter of faith are to bee barked vnto without the Fathers, and not the Fathers without the Apostles. So they doe not play with reedes in their hands like the Adversaries, but strike thorow with their dartes: neither doe they alleage arguments without testimonies, or testimonies without argumentes: which they doe not reckon vp for number, but consider for the weight: neither do they deceitfully urge parcells taken out of the body of the Scripture, as the Adversaries, who read them reported out of some maystrall booke or other; but alleage them being furnished with all circumstances, that from thence they may inferre and urge the truth: neither doe they follow after types and allegories, but search out the inward substances and natures of things, neither doe they use any whorish trimmings, but such sound and sober ornaments, which become the cause of God. Fearefull opponents, great Orators, such as many more are to be esteemed who doe not write, whose stings if any shall thinke are lost because they be close, he is much deceived. By hearing of whose learned Lectures and Sermons, and reading their bookes I humbly confesse, I come better instructed and prepared to defend the cause. Thus as we read the familie of the Scipios were borne to the ruine and overthrow of Carthage, some thinke I may hope, that our Clergie is borne againe of God and sent into the world to the utter ruine and destruction of Rome. Whom therefore may I better desire to be the Patrone of my labors, then that Clergie that is the fittall vanquisher of Rome? I may adde thereto, that seeing my selfe in the former course

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of my life haue bene ioyned with many notable men in the Vniuersitie, either in the fellowshippe of studies, or in the Court in the dutie of preaching, or in conuersation in the bond of friendship: I thought by this my dutifull Dedication I should renew the memorie of our acquaintance in Christ. Last of all, who is ignorant that our writers, when once they haue stirred vp more earnestly the God of this world, and haue touched Antichrist to the quicke, with what virulent calumniationes the professed enemies will traduce them? And it is not to be wondered at, if they spare not their bookes whose throates they would cut: and detract from their good names, whose liues they seeke after? who when they cannot doe mischiefe to good men by themselves, will attempt to effect it by false brethren. If this were done in the greene tree, how much more in the withered? and if they deale thus with the tale Cedars, how will they presse downe the meane trees, and lower shrubbs? The greater is my hope, that it will come to passe that they who write, being moued with the sense of their iniurie: and they that do not write being moued with the goodnes of the cause, will by their authoritie maintaine another, that offers himselfe to danger for the glory of Christ. For the Doctors and writers in the cause of the Gospell as they be most odious to such as be wicked so should they be most deare to them that be well giuen. For these causes (Fathers and Brethren) I haue thought good to haue these my small labours to be most humbly and dutifullly dedicated vnto you, in whose religion I thought faithfulness; in whose doctrine assistance; in whose loue comfort; and in whose authority helpe did consist. You haue scene as I said at the first the

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*insolencie of the Papists, your Fathers haue felt their
crueltie, you cannot neither ought you to forget the
powder or rather the Iesuits treason; which threatened
the Kingdome; the massacres of Paris, and the Church;
the fires of Quene Marie: whose imbers the Pope
your old friend O ye Clergie of England doth hide and
couer, he doth well remember your dutie, he forgets not
your loue toward him. Against your argument drawne
from the Scripture he fetcheth his drawne from the sa-
gots. You passe over the fire covered over with false
ashes.*

*Therefore that which ministresh occasion to many to
write, the same must be an occasion for all to take heed.
And that which was cause to me to seeke for your pa-
trimage and helpe, the same should be the cause of stir-
ring up our zeale, and watchfulnesse. GOD preserve
the KING and Kingdome, GOD defend the Clergie
the most flourishing of the whole world, being the eye of
the Kingdome, from the iniuries and treacheries of all
their enemies.*

**Your Lordships and
Your worships**

most deuoted in Christ

LEONEL SHARPE



THE EPISTLE

to the Christian READER;

Wherein the glasse of Christ, and Christianitie is conteyned.



O V are not ignorant, Christian Reader, that the hatred of the Synagogue of *Rome*, hath been a long time very deadly and open against the reformed Church, and that it hath been secret against the Scripture, and covered over, with a shadow of outward Religion, and a vayne of deuotion. For although shee be much moued with the enuy at our flourishing Church, and with the iniurie of her owne beaurty so despised; yet because shee feeleth herselfe so wounded in her head with a weapon from heauen, cast by the hand of man, shee is no lesse angry with God, that gaue the weapon, than with man that cast it. Which if it were not so, truly shee would neuer haue endured so many^a slanders, so wickedly & prophanely vttered against the holy Scripture to haue been published in print: shee would neuer haue furthered such deuises in her inward Laterane Conclauē, which should haue framed^b *a new Gospell*,^c *a new Iesus*,^d *a new Creede*. But shee was displeased

^a *Æsops fables, a nose of waxe, a shipmans hose, a Delphian sword, blacke and inkie Diuinitie.*

Scripture men, inckie Diuines. ^b *Matth. Paris: in Hen: 3. pag: 104.* ^c *Li: confor: Francis: pag: 304.* ^d *The Bull of Pius 4. about the profession of the oath of orthodoxy faith annex: to the Con: Trent: sub Innoc: 3.*

with

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with the foure Euangelists, because they passed by their Pope as a vnknowne man. And therefore she created a fift Euangelist, who by the helpe of the Monkes might coyne a fift Gospell fitter for their purpose than the other. They deemed the true *Iesus* the sonne of *Marie*, crucified by Gods decree vpon Mount Caluarie for the saluation of men, to be but halfe a Sauour. Therefore they deuised *Francis*, *Peter Barnardons sonne*, as if hee had beene pierced with the same wounds of Christ, and in the same parts, and consecrated him in the Laterane Councell to be the *Typicall Iesus*. Shee thought the twelue articles of the faith, gathered together by Christs 12. Apostles, not to be sufficient for saluation. And therefore published twelue new articles of the faith composed in the Councell of Trent, and brought by *Pope Pius the fourth*, into the forme of a Creede, *Paul the fift* being the furtherer of it. O holy mother the Church, but o father far more holy. In the meane time she preached *Christs* great loue & bounty toward the *Pope*, and the *Popes* reuerence and obsequiousnes toward *Christ*. But seeing *Babylon* that old whore had learned to trimme and paint hir-selfe, but to dissemble her inward affections, and cunningly to cloake her harred with loue, and her loue with hatred, every wise-man is to forecast, being taught by former hurt and mischief, not any more what shee doth pretend, but what shee doth intend. Shee knoweth that the Scripture is a reuealer of her idolatric, luxurie, couerousnes, pride and crueltie. Shee fretts and chafes that no portion of honour and gouernment, but of labour and paines is allotted vnto the Pope by Christ his Testament. Shee is greeued at the heart that shee is foretold by the Apostles to be mysticall *Babylon*, and the Pope to be *that Antichrist*. Shee abhorres the Scripture as a theefe doth the gallows; shee despiseth the Apostles as her accusers; shee hates Christ as her Iudge, but with a secret hatred; as shee loueth Antichrist with a secret loue,

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loue, whose enimie shee doth earnestly counterfeit hir-selfe to be, that shee may seeme to be at familiar enmitie with him. So shee doth counterfeit hirselfe to be a most dutifull worshipper of the Scripture, as of the former Councells: and doth often alledge it as the Diuell doth, turned to a contrary sense, and doth alledge it but as a falsifier fraudulently corrupted: and shee is inwardly vext, that such a blow is giuen to her head by the Scriptures, not as they be expounded by vs, but as they be vnderstood by those Synodes. But shee takes nothing more greuously then that in the supremacie of her iurisdiction, .i. in the chiefe article of her publike religion, that two of their chiefest founders, as shee calls them, be so silent witnesses in this cause *S. Peter, & S. Paul.* *S. Peter* who did plainly forbid superioritie to any one Priest ouer the Clergie: & styled himself most truly & most humbly not an Arch-priest, but a fellow-priest. *S. Paul* who when of purpose he sent an Epistle to the Romanes, made no mention at all of the Pope and the prerogatiue of the Church of Rome, nor of the after-borne articles of the faith, which shee in great plenty brought in afterward. And when as of set purpose he had reasoned of the perpetuall gouernment of the militant Church, and had gathered together many vnities, one God, one faith, one spirit, one body, one Lord, hee ouer-past one visible head, being forgetfull of their *Peter.* And no maruell, when as *Peter* himselfe was forgetfull of himselfe. He did rather diuide the gouernment of the Church among all the Bishops, and would rather haue it an Aristocraticall gouernment with many vnder Christ, than Monarchicall vnder one: as the practise of the Church next following for many ages did approue. For that the siue Patriarches had equall authoritie, both *Balsamon* doth witness, and the Councell of *Neece* doth confirme. And *Francis Dnarene* writes, that *Boniface the third*, not before the 607. yeares, not without much adoe could obtayne of

1 Pet. 5.

Ephes: 4.

Francis: Dnarene
de sacris benefi
lib. 1. cap: 10.

Cic: ad Petū
ep: 9. 8. 8.

Philip: 1.

Phocas to be created the vniuersall Bishop. The Pope then is indebted to a King-killer for all the glory of his kingdom, and yet he seemeth to giue thanks to Christ, as if by his word, *Fecit me* my sheepe, hee had ordeyned the Bishops of Rome in Peter, as he writes himselfe, a fellow-minister, to be Kings so many ages before they were borne. As *Cicero* when as a false decree of the Senate, was brought into Armenia and Siria as made against his minde, writes that thanks were giuen him from foraigne Kings, because he had named them to be Kings by his consent, whom he knew not that they were not onely named, but not so much as to bee borne. But the Nicene Councell doth greatly discontent the Romane Bishop, whom he maketh but equall to the Bishop of Alexandria. For therefore the Bishop had corrupted that Canon, which had restreyned the supremacie of the Bishop of Rome, nor being there with content, did adde many yeares after fifty false Canons to twentie true of the Nicene Councell, that hee might make the whole world beleue, that his supremacie which was apparantly shortned by the Nycene Fathers being alieue, were enlarged by them being dead. As the same *Cicero* doth pleasantly sport himselfe with *Antonie*, when as he had published certaine false decrees of *Cæsar*, that the Citizens that were sent into banishment of him alieue, should be recalled being dead: and that the Citie that was denyed them of him alieue, should be granted being dead: and that many immunities and priuiledges that were taken of him being alieue, should bee sold of him being dead: by which meanes *Antonie* did affect both an infinite and hurtfull power. So the Pope doth publish many acts as proceeding from Christ, as from the Apostles, as from the Nicene Fathers, whereby hee doth vsurpe most proud and cruell gouernment in the Church. And he fetcheth them from the dead, for they were neuer made by them when they were alieue. In like manner hee bringeth

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geth in the Chalcedon Fathers being dead, denying that which they affirmed when they were alieue. Iudging, say the Fathers of Chalcedon, *that the See of Constantinople in matters Ecclesiasticall bee as well advanced in matters ecclesiasticall as the Romane, being the next unto it.* Which words are falsly recited, or rather filthily corrupted in the Canon Law; while he addeth a negative to the last words, which altereth the sence of the whole Canon into a cleane contrary: yet notwithstanding let it not be advanced in matters ecclesiasticall as *shee,* but let her be the next unto it. What should I make many words? The first six generall Councils, which may be thought to haue best of all knowne Christs minde, and to deliuer it most faithfully about the government of the Church, although they granted a primacie of order, and difference to the Bishop of Rome, yet they denied him a supremacie of power and iurisdiction: and according to the sixt Canon of the Nicene Councell hembde in the See of Rome into certaine limits, wherein being included shee should not breake forth. Yet for all that they brake ouer the bounds set downe both by God and Men. God that he might punish the contempt of the Gospell, brought so grievous a sluggishnes vpon the world, and so generall an apostacie vpon the Church, that the tyme it selfe laying vp and hiding all meanes of helpe, did not only bring to light the bramble formerly hid in the ground, but brought it abroad, and set it aloft, and placed it about all the Cedars of Libanus: First, about Bishops in Boniface the third: after about Kings and Emperors in Gregorie the 7, whose wings being so often clapt by foure Councils, *Wormes, Pavia, Brixis and Montze,* grew againe in the successors so farre that they flew at the last about Councils. Till the three generall Councils of *Pisa, Constance, and Basil,* did not only displace Popes out of the Popedom, but decreed that Councils were about the Popes. For the *Pisan Council* did cast

Corrupt of a
Can: of Chal-
cedon.

Distinct: 22.
Renouances.

Constant: Con:
Sess: 1.

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*S. i. 10. & 12.
S. i. 4. & 5.*

*Horac. Sermo: 2.
Saty: 2.*

two Popes *Gregorie* and *Benett* out of their seats, and choose *Alexander the fift*. And the Councell of *Constance* assembled by the summons of *Iohn the 23*, for refusing their tryall, and for his abominable symonie, and wicked life and manners, deprived him of his Popedome, and after condemned *Gregorie the twelfth* not appearing, and cut him of as a withered member, and an incorrigible heretike and schismaticke as they plainly termed him. And that it may seeme not to haue dealt rashly, *This holy generall Synode*, say they, *lawfully assembled in the Holy Ghost*, and representing the *Church militant*, hath immediate power from *Christ* (not from the Pope but from *Christ*) whose power any who soeuer, of what estate and condition soeuer, euen the Pope himselfe is bound to obey. And farther declareth, if the Pope do obstinately refuse to obey the statutes, ordinances, and iniunctions, which either this holy Synode, or any other, hereafter generall Synode lawfully assembled, either now haue or hereafter shall decree, that he is to be constrained to a condigne satisfaction, and worthily to be punished: and so *Iohn the 23*, being deposed and cast out, it choose *Martin the fift* for Pope. The Pope and the Councell did long contend about the maioritie and superioritie as they terme it: but the Councell had the vpper hand. Here comes to my minde a certaine tale, not vnpleasant, of the spawne of a frog, which a Calfe had troden vpon in the absence of the Damme, which Calfe when one escaping from the rest, had described to the frogge his damme to bee a great beast; how bigge I pray said shee, and (puffing out hir selfe) thus bigge? greater by the halfe said the young one: what by so much, said the Frog, when shee had blowne vp hir-selfe more and more? not if you breake your selfe, said he, can you be equall to it.

The Councell of *Constance* with her foote trode vpon two frogs; though they would haue fled from tryall, and declared it selfe to be greater and higher than the

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the *Pope* though he sweld neuer so bigge. The Councell had done well, if it had not crulht in peeces two Doues; and had not decreed that cuppe which Christ for diuers causes had commanded in his supper should bee giuen to the people, for moe and more weighty causes, as they say, was to bee taken from them. Which the Councell of Basill did restore afterward, being assembled by *Martin the fifts Bull*, and confirmed by the letters of *Eugenius the 4.* whom shee deposed, and being ratified by the Bull of *Nicholas the fift*; who succeeded *Eugenius*, declared the decree of the Councell of *Constance* about the power of the generall Councell against the *Pope* to be a truth of the catholike faith, and adiudged him an heretike that did obstinately resist the two former truths.

Seff: 13.

*Basil: Con:
Seff: 16.*

Therefore let the *Pope* either submit himselfe vnder the generall Councell, or by the iudgement of the generall Councell he must needs confesse himselfe to be an heretike. Hence is all their grieffe, and their secret quarrell against the Scriptures, and the former Synods, and the latter also, (though they somewhat fauoured the Romish superstition) because they did repress her ambition. Till at the last two other Councells, the *Laterane* and the *Tridentine*, did lift vp the *Pope*, not onely aboue all Councells, but aboue all Scriptures, that hee at his pleasure might put out the *Crowes eyes*, as the Proverbe is, and as if hee were the 13 Apostle, set forth a doctrine at his owne liking contrary to the Scripture. After this sort after many ages, and dangers, the *Pope* got place aboue Bishops, Kings, Councells, and Scriptures themselves.

So great a worke it was to build the Romish seate.

The very naked name whereof is opposed against all our encounters, as it were *Gorgons head*. Do we alledge the Fathers? what maruell is it, if when he perceiueth they stand against him, hee reiects them in seuerall, when hee condemnes them all in generall? Do we al-

ledge Councils? The former are corrected by the later, the better by the worse, and the more by the fewer. Do we alledge the Scriptures? what good do we thereby, when we haue a *Sphinx* at home, who can lay open the Scripture as it were a riddle according to his owne sense and his best awaile. Thus they reduce all things at the last to the mother the Church, or rather to the father of the Church. For they make the mother to be of the masculine gender, and bring the most generall generall, to one that is singular, that is, to the *Pope* for the time ruling. With whose spirit that Synagogue being filled, it seemeth closely to be offended with none of the Apostles more than with *S. Paul*: by whose silence, shee takes her selfe not only not to be assisted, but to be hurt by his testimonie, when as the merit of workes being abandoned, hee concludeth the onely mercy of God in Christ being apprehended by faith, to be mans iustice before God. Which conclusion doth ouerthrow all Poperie, as it shall afterward appeare. It doth plague the Synagogue: for it toucheth two things to the quicke, the Bishops miter, and the Monkes bellies: for faith being placed in the only merits of Christ, hath diminished the Indulgences, the treasure of the Church, and makes the offrings to images to be more rare and sparing. So that the Synagogue, doth sometime as well closely accuse *S. Paul* of heresie, as *Luther* and *Caluin*. I once heard two old popish Doctors, one of them a Fryer *Ieronimite* in Portugall, another a *Iacobine* in France say, when they were prest with *Pauls* authoritie, one of them that *S. Peter* without doubt was a *Catholike*, but *Paul* if he be not warily expounded seemes to smell of heresie. Thother, that places out of *Paul*, by the testimonie of *Peter*, were hard to be understood, and had need of a *Romish Commentarie*; *Peter* I said made mention of the hardnes, but not of the commentarie. In whose Epistle say they, whatsoever soundeth against the *Romane faith* therein wee do not attaine to the true sense, that

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that which the Rhemists have observed. For he in the first chapter (say the Fryers) did commend the faith of the Church of Rome, whereto Cyprian denieth that unfaithfulness can have access. But in the 11. chapter, I say, he warned the same Church, that if it departed from the bountifullnesse of God, it should take heed lest as the Church of Israel was cut off, so shee were not cut off also. It may therefore be cut off be it spoken by Cyprian: leaue. For it is in act cut off, when it is fallen from that foundation, which is placed in the only mercy of Christ, apprehended by faith. That faith therefore of the Church which Paul the Apostle so much commended, and taught by his writings is one: and the faith of this Church which Paul the Pope hath left so deformed with his vnwritten traditions is another. And yet shee glorieth much, as I said, that Paul is hir founder; I had rather they would vse him as an author. But she will neuer doe it. Shee maketh more accompt of Pauls Bulls, than Pauls Epistles: which the ancient Fathers did rightly rearme the key of the Scripture. Which most of the popish sort do so feare, that they cannot reconcile Paul and S. James together, but oppose them one against thother, as if James the Apostle had concluded that a man is iustified by his workes before God, not with faith alone, against the Apostle Paul; when as Paul doth not vnderstand the same faith and the same iustification which James doth. For hee requireth faith placed in the heart: this reiecteth faith bragged on in the tongue. Hee requireth a liuely faith, this reiecteth a dead faith. Hee doth enforce a heauenly faith, which layeth hold on the promise: this casteth of a diuelish faith, which doth onely acknowledge Christs historie without application: hee doth commend and extoll fruitfull faith working by loue: this doth rightly condemne a barraine faith voide of the duty of holinesse: he doth set forth the iustification before God, which Aquinas calleth the righteousnes of imputation, James the

Rhem: testam:
argument: epist:
in gene.

Epist: 50.

The reconciling of Paul and James.

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the iustification before men, whom the same *Aquinas* calleth the righteousnesse of declaration. *Moses*, from whom either Apostle drew his testimonie, doth expound ech, and doth take vp the controuerie, begun by the Aduersarie. The imputation of righteousnesse, whereof *Moses* maketh mention Gen: 15. 6. went thirty yeares before that worke, for which they dreame that *Abraham* was iustified before God. Which circumstance of time *Paul* most earnestly weighing, concludeth that faith was imputed to *Abraham* to obtaine righteousnesse before God 15 yeares, as *Moses* noteth, before hee begat *Isaac*, and other 15 yeares at the least before he would haue sacrificed him.

They know not well how to loose themselves out of this indissoluble knot, whosoever thinke that righteousnes was imputed to *Abraham* before God, because he killed his sonne who was not as yet borne, when as the Holy Ghost doth pronounce him to be righteous: which *S. Iames* himselfe v: 23 seemeth to vnderstand, as *Oecumenius* gathereth out of the place. that *Abraham* was the image of iustification, which is wrought by faith alone, when it was imputed to him for righteousnesse, that he beleued: and of that iustification also which is by workes, when hee would haue offred his sonne *Isaac* vpon the Altar. Therefore faith did make perfect the person of *Abraham*, and the worke did iustifie the faith, and declare ech to be perfect. Is this a fight? is this an opposition? especially betweene two holy Apostles, who writ their Epistles with the instinct of the same spirit. But no one thing doth more neerly gaule the Synagogue, then that *Paul* the Apostle by the direction of the spirit, writ the commentarie of the mysterie, which *S. Iohn* afterward set forth of that great Antichrist, whom hee maketh to be the falling starre, i. an apostata from the faith, or rather the prince of the apostacie, as *Paul* expounds it. *Iohn* calls him the Angell of the bottomlesse pit, the key-keeper of hell, the beast arising

ver: 23.
ver: 21.

Apoc: 9.
2 Theff: 2.
1 Tim: 4. 1.

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out of the earth, and counterfeyting the lambe with two hornes, and in his voyce resembling the Dragon. Therefore in shew the Vjcar of Christ, in deed his aduerfariē; in ambition aboue Kings, Gods emulus as *Paul* explains it. *John* in order the 7. King of the Romane state, the reuiued image of the former beast, to be after reuealed within the Empire decayed, as *Paul* doth interpret it. *John* sitting in the common place Lord of the seauen hill'd Citie, in the speciall place in the temple of God, that is, in the Church of God, as *Paul* doth expound it: for Kings thrones are called Bishops seates. Therefore he is in office a Bishop, in name Romane or Latine, in his disposition a great hypocrite, and a notable dissembler, by his cunning an inchanter and bewitcher of soules, by his worship an Idolater, by his malicious practise a murtherer, giuen ouer to sinne, sold ouer to destruction, as both of them define. Water is no liker water than Antichrist to the Pope. But *S. Paul* being not therewith content, defineth Antichristianitie, to be not iniquitie, but the mysterie of iniquitie. And doth after diuide it into three parts;

1. *Curious speculations.*
2. *Absurd superstitions.*
3. *Iewish ceremonies,* whereof it is wholly

compounded: which who so holdeth doth not hold the head, as the Apostle speaketh. I beseech thee Christian Reader tell me what is more like, than old and new Antichristianitie? What is become of them, who deny that Poperie hath his beginning from the antient heresies? which being of the same age with the Apostolike truth in many things, as *Tertullian* saith, was wounded with the Apostolike style, as shall be made manifest in the discourse following. I do therefore more disdain than admire that the Apostle *Paul* doth so exceedingly displease the Romane synagogue, who did foreshew that Poperie should be patcht together, of *Paganisme*, *Idolisme*, and *Judaisme*.

(d)

But

Apoc. 13.

A description
of the Pope.

17.

Christs Glasse raising up the dead.

A little Glasse
of Christ and
Christianitie.

a Colof. 1. 29.
b Heb. 1. 10.
c Colof. 1. 16.
d Heb. 1. 3.
e Heb. 2. 16.
f Heb. 7. 25.

g Rom. 9. 5.
h 1. Tim. 3. 16.

i Heb. 7. 3.
k 1. Tim. 2. 5.

The meane
whereby sal-
uation is pro-
cured to man.

m Rom. 4. 24.
25.

n Ephes. 1. 14.
o Austin in
this place.

p Aquin. in
this place.

But I purposing to set out all the force and nature of Anti-
Christ and Antichristianitie in latine, I thought good to
see before it a true and short forme of Christ and Christiani-
tie, which the Apostle desireth to be the mysterie of godlines:
that the truth of the Gospell being brought into light out of
the labyrinth, as it were, of discursing, might put to flight
with her authority and countenance the Tridentine heresie.

God the Father did decree by the testimonie of Paul,
that his only begotten sonne from all eternitie, the Creator
of heauen and earth, of Angels and men, the brightnesse
of his glorie, and Character of his person, should take on him
not the nature of Angels but of men, wherein he alone with-
out any fellow helpers might fully finish the whole saluation of
man. God the sonne, God alone all blessed for ever, though
Arcius remained burst for griefe, revealed in the flesh, ap-
proved in the spirit.

True God, true man, brought forth without a father
By a maide, whom God begate without a mother.

As he was shadowed out by Melchisedech, and there-
fore the true Mediator betweene God and man in the
fullnesse of time, fulfilled the decree of his Father, reconciling
God displeased with man that was lost by his owne accord, by
the excellencie of his person, the sanctitie of his nature, obe-
dience of his life, and sacrifice of his death, did alone deserve
eternall saluation; not infusing into him so much grace, where-
by man himselfe might merite saluation to himselfe, but im-
puting the merits of his death, which he might lay hold on with
a thankfull and holy minde. God the holy Ghost proceeding
from them both, did lay open to the minde of man saluation
which the Father decreed, the Sonne deserved, and sealed it
up in his heart, given not as a pledge, but as an earnest
(which Austin obserueth out of the Apostle) because that
mony which was borrowed when it is paid againe the
pledge is restored; but the earnest when the price is
paid againe is not restored, because it is part of the
price which is not to be taken away, but is to be suppli-
ed, as Aquine teacheth out of Austin. Therefore the
spirit

Christs Glasse raising up the dead.

spirit of Christ given to man; the earnest of heavenly inheritance is not paid back againe. So the Apostle hath set three foundations of mans saluation more sure then heauen and earth.

1. The eternall decrees of the Father.
2. The infinite merit of the Sonne.
3. The irrenocable earnest of the spirit.

So the worke of our saluation is from God alone; the knowledge of saluation from the word of God alone, hence he is called the word of saluation. Galen writeth that the cause of many diseases in the body as hereditarie proceedes from corrupt seede, and from purrified nourishment. The disease of the soule is hereditarie, from corrupt seede as Iob saith, which is increased by custome of sinning, as with impure nourishment. Now as the diseases of the bodies are cured by contraries; so the diseases of soules: which God being dead begetteth againe by immortall seede, being againe begotten feedeth them with pure nourishment, being sicke & diseased healeth them with wholesome medicines, that is with the pure word of God; who is to be accounted the true Father, Pastor and Physician of the soule. Yet he useth men to that purpose as instruments, whom he sendeth and moveth, that first they preach forgiveness and absolution from all their finnes promised freely by faith in Christ to the penitent; and after this two things to him that is forgiven; One, that he pay backe againe the dutie of holinesse to the blessed trinitie alone, for so vnspokeable a blessing of saluation; The other, that he afford all the helpe of charity to man for Gods sake, being the lively Image of God: setting before the obedient as the last inward peace upon the earth, and an eternall inheritance in the heavens. So the men of God doe raise up a man that is sorrowfull with the promise, direct a man that goeth astray with the commandment, comfort him that is fainting with the reward: but the men of God doe speake outwardly, the spirit of God doth worke inwardly. They do beate these things into their eares, the spirit doth ingender faith, hope, and love in the heart; faith which doth apprehend the promise; hope which looketh

q Gal. lib. 2.
de sanitatu su-
enda.

r Pct. 1. 23.
2. 2.

Christ Glasse rayſing up the dead.

r Colof. 1. 12.

t Epheſ. 2. 1.

u Auſtine in
traſta: Of Iohn
49.

x Galat. 6. 15.
Epheſ. 2. 10.

y Greg. Nyſſ.
de orat. Dom.
Sermon. 5.

for the reward, *loue which keepeth the commandement.* For God doth not ſinde man ſit; but maketh him fit to participate the inheritance of the Saints in light, whom he draweth being unwilling, and cooke him reſiſting out of the power of darkneſſe, and placed him being thus deliuered in the kingdome of light, the kingdome of the ſonne of his loue. For hee found man not yet regenerated, dead in ſinnes; was halfe dead, but ſtarke dead: not like to the man with the paſſie who lay ſicke on his couch, but to Lazarus who lay foure daies ſtinking in his grave. So that every ſinner, before he heare the powerfull voice of Chriſt ſpeaking inwardly to him, lyeth putriſhed, and conſumed in the grave of his ſinnes. Whence a ſinner riſeth, and cometh forth as Lazarus, for the power of the Lord is in work, not the power of the dead, as Auſtine doth expound Saint Paul. So that hee hath neede not of helping grace, whereby hee recovereth health, but creating grace, whereby hee is againe brought to liſe. And a ſinner is merely paſſiue and can bring no more help to his conſeſſion, then Lazarus brought to his riſing againe. In whom Chriſt doth not helpe him make wil; but create a new, hence the conuerſion of a ſinner is called new creation; not in reſpect of the naturall faculties, and of morall virtues which ſinne only corrupteth; but of ſpiritual graces which ſinne hath blotted out, as the maſter of the ſentences obſerued out of Auſtine. Therefore the image of God imprinted in the ſoule, in reſpect of the ſubſtance is deformed, in reſpect of the qualities is cleane purged: as Gregorie Nyſſen teacheth. The reſtoring ſtorn of the image blotted out, is he riſing againe of man being dead. This is the nature, this is the diſpoſition of the Apoſtles doctrine: it doth depreſſe man, that it may extoll God: it doth caſt off corrupt nature, that it may bring in ſanctifying grace. A man therefore muſt liue in God, yet farther by God, before he can either will, or thinke any good; a mere paſſiue ſubiect of grace at the firſt, while being as it were made warme by the ſpirit of Chriſt, hee beginneth to will his owne conuerſion, and is made a voluntarie inſtrument of grace, by no imbred or infused force of the will, but by the power

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power of the seede of grace, and of the new life which hee had from God. Paul doth thus distinguish betweene a man to be converted, and converted. He maketh him to be altogether the servant of sinne, because he is overcome of sinne; this free in part, because he is made free by the Sonne: not appointing him free in part, lest he make him sacrilegious, nor this altogether a servant, lest he might make him sluggish. He doth not therefore take from the unregenerate, all power of willing, but all power of well-willing, that he may not lift up the crest of his naturall pride; and he granteth to the regenerate some power of well-willing, that he may not weaken the strength of spirituall diligence. And that God may give life to the dead, and renew and repaire the lost image of God², he doth fasten and imprint the true knowledge of God and our selves into the minde, and righteousness and holinesse into the will of man; he doth enlighten the blinde, with the light of his wisdom shining into him, he doth cover him being naked with the robe of his righteousness put upon him, and being unsauorie, he doth season him with the salt of his holinesse infused into him. Whereby ^a Christ is said to be made of God to the faithfull man wisdom, righteousness, and sanctification. Paul makes mention of a twofold righteousness and life of a Christian: one, whereby hee liueth before God; the other, whereby he liueth before men. ^b By faith before God, by apprehending of Christ^c, by loue before men by the practise of holinesse. So that good workes are not the cause of iustification, but iustification is the cause of good workes, as ^d Austin affirmeth: neither do we attaine faith by vertues, but vertues by faith, as Bede gathereth out of Gregorie. One order is in morall matters, another in heauenly: one in Aristotle, another in Paul^e. There a man must doe iust things iustly, before he be iust: Here a man must be first iust in another before he can do iust things, and iustly in himselfe. As Christ is made sinne for vs, so wee are made the righteousness of God in Christ.^f For Christ himselfe most holy was made sinne, by the imputation of our sinne, we sinners therefore are righteous only by the imputation of the righteousness

^z Ephes: 3. 10.

^a 1 Cor: 1. 30.

^b Gal: 2. 20.

^c Gal. 5. 6.

^d Aug: de Spi: & li.

^e Arist. 3. ethi.

^f 2 Cor. 5. 21.

Christ's Glasse rayeing up the dead.

*g August: in
Enchirid: c. 41.*

h Augel: in loc.

confesse of Christ. As Austin doth expound the Apostle, and Anselme, Austin. He therefore is sinne as wee are righteousnes: not ours, but wee are Gods, not in our selues, but in him: as he is sinne, not his owne, but ours, not in himselfe, but in vs. So Austin. So Anselme; He is sin, saith he, as we righteousnesse, not ours, but Gods, not in vs, but in him: as he is sinne, not his owne, but ours, not in himselfe but in vs. Both of them doe acknowledge with vs, the imputed righteousnes of Christ with the Apostle, howsoeuer the Synode of Trent doe make inherent righteousnesse the forme of iustification, and the Rhemists too prophaneely scoffe at the imputation of righteousnes, which Pighius that arch-papist doth confesse. A sinner therefore dead in himselfe, liueth righteous in Christ, and liueth not to himselfe, but to God: but yet so liueth, that he feeleth in himselfe the fight of the spirit and the flesh, which the Apostle acknowledged not onely in other Christians, but in himselfe, for the comfort of others: I do nort that good I will, saith the Apostle, but the euill I would not that I do: which a bad man, did not badly expresse:

*I hate and what I hate, against my will must be,
What I would cast away, to beare is greife to me.*

*But that the Apostle speaketh of the motions of concupiscence, whereto the will doth not consent, this of the beastly affections, whereto the will is wholly addicted. Which notwithstanding by the working of the naturall conscience, hee saith he hateth. But as soone as a man begins to liue in God, sinne begins to dye in man. For it hath receiued a deadly wound in the roote in respect of guiltinesse: while it is cured by perfect buriall it remaines dead, not cut off, that we may be humbled; not imputed, lest we should be cast downe. Sin dwelleth in vs as a Iehusite subdued, not expelled; subdued, it taketh feare from vs; not expelled, it shakes off securitie, that to strine with it, is is farre more safe, than to haue no enemy at all. In this fight Gods grace doth helpe vs, strengthening vs with a double sacrament: of Baptisme, and the Lords Supper: there the fountaine of regeneration is
powred*

Christs Glasse rayeing vp the dead.

powred out, here the bread of life is set before vs: there is a healthfull bath to wash vs when we are foule, here is a spirituall feast to feede vs when we were faint: so that from each we may take strength to resist. So the power of God is made perfect in our infirmities, which when out of our owne skarres it stirreth vp in vs a courage to fight, so from helpe ministred from thence it putteth into vs sure hope that we shall overcome. For it bringeth griefe out of the fall for sinne, and stirreth vp strife out of griefe with sinne, and out of strife bringeth the victorie of sinne: So out of payson it gets a remedy, and out of the sicknesse it getteth health. Neither doth it in the meane while deprive vs of inward comfort, while wee waite for the eternall triumph: But in the fight it shewes vs the propitiation; after the fight, which endeth in death, it presently openeth the holy place of holiest, so that neither peace of conscience is wanting to them being aliue, and their soules shall haue rest when they are dead. Thus it cometh to passe, that these broken reliques of sinne in the sonnes of God, by Gods grace do much profit, when out of them they make an antidote against pride, neither are putt vp with the meritis of their owne works. Whereby the doctrine of Trent ought to be accounted the more abominable, which doth decree that eternall life is to be restored to the faithfull, for the merit of workes, which the Apostle proponndeth not as the reward of a seruant, but the inheritance of a sonne; not payed for spirituall obedience, but given to the spirituall generation, as Austin exponndeth the Apostle: the crowne of righteousness in respect of Christ, who merited: a crowne of mercy, in respect of vs for whom he merited, to be given by the iust iudge, not for the weight of mans merit, but for the force of Gods promise: to be rewarded according to their workes, not for their workes, as Pope Gregorie distinguisheth out of the Apostle. The studie therefore of good workes is to be urged, because God shall iudge according to thy workes: but merit is to be detested, because it shall neuer saue thee for good workes. For whatsoever you do well is of God, not of the merit of man, but of
the

Gregor: in 7.
Psal: peniten.

Christs Glasse rayning up the dead.

the blessing of God. You doe owe it therefore to God, as the creature to the Creator, as a captiue seruant to his redeemer: acknowledge thy selfe a seruant, who of right dost owe dutie vnto thy Lord: and whereas God doth call thee his sonne, acknowledge grace, and forget not nature. Neither thinke thou hast deserved any thing, if thou haue done well, because thou oughtst to haue done so. Besides remember, that there is some filthines from the flesh mingled with thy worke though good, which doth purely flow from the spirit, that that very thing, that we seeme to lue iustly, is a fault, if our work, when Gods seueritie iudgeth it, Gods mercie doe not excuse it before himselfe, so that the fault in the worke must first be forgiven to the penitent, by grace, before the worke it selfe bee crowned by promise. Lastly the Apostle saith that the afflictions of this life are not worthy of the glory which shall bee reuealed, that if a man should serue God a thousand yeares, and that most zealously, he should not deserue for the merit to behalfe a day in heauen, *Anselme* said, although we die a thousand times, although wee performe all the vertues of the minde, yet wee can doe nothing worthy of earthly blessings, and such as are present, which we daily receive from God, much lesse heavenly and future which wee look for as *Ierome*, *Chrysostome*, and *Basil* haue taught. But take away merite, and the desire of vertue will waxe cold. It may be in bastardes, who serue God with a seruile, and mercenarie minde, but in sonnes it is not so, who worship God the father with a free & voluntary spirit, which the spirit of adoption hath giuen them, whose testifies to their spirit that they be the sonnes of God, the inheritors of his grace, and coheires with Christ. And if the free lone of God, whereby he being manned did bring thee backe from death to life, and forgave thee all thy transgressions, and healed all thy infirmities, and hath crowned thee with his mercies, (marke what the Prophet saith) not with thy merites, but with his mercies: if this free lone I say shall not drawe from thee free obedience, nothing shall ener draw it from thee.

There be many forceable arguments whereby the Apostle persuadeth

*Anselm. de
mensura crucis.*

*Ierom. in hunc
loc.*

Christs glasse raising vp the dead.

perswadeth vs to liue holily, soberly, and iustly, that with good workes we set forth Gods glory, which workes though they appease not God, yet they please God, and make our election and vocation thereby sure vnto vs. But there is nothing more powerfull then the fatherly loue of God, to prouoke to goodnesse the ingenuous mindes of sonnes. This is the will of God euen the sanctification and saluation of vs all: to the which endes he chose vs from eternitie, hee called and iustified vs in time, and he shall glorifie vs to eternitie. So the mercie of Iehouah toward his sonnes is from eternitie to eternitie, for whom he hath preordained saluation in choosing them, declared it in calling them, begun it in iustifying them, and shall perfect it in glorifying them. They that being perswaded by the spirit of God doe certainly know that they bee in the grace of God now present, and shall be euer hereafter, entering into the state of grace by faith, and standing therein by faith, and glorying vnder the hope of the glorie of God, by faith, as the Apostle teacheth: which place Chrysostome doth thus expound, that hee that hath giuen his faith to God, that there ought not onely a full perswasion to be assured them of those things which are giuen presently, but of those that are to come, as if they were now giuen. That the state of regeneration should be thought to be more certaine, then of creation. The state of the first Adam was changeable, of the second vchangeable, whose true and liuely members all the sonnes of God are to be esteemed. Wherefore of the state of Christ be vchangeable, the state of them that are truly Christians, who being grafted into Christ by faith do liue, and shall liue by their faith (as the Apostle noteth out of the Prophet) must needs be vchangeable. For it was granted to Adam, that hee was able not to die, as Austin speaketh, but to a Christian that he cannot possibly die. Three things saith Bernard I consider, wherein all my hope doth consist:

1. The loue of adoption.
2. The truth of the promise.
3. And the power of the reward.

(c)

Which

Christs Glasse rayning vp the dead.

Which do so strengthen and confirme my heart, that no want of merites, no consideration of our profit, no accompt of the heauenly blessing can driue meefrom the depth of that hope wherein I am surely grounded. Therefore let my foolish thought murmur all it can, saying who art thou? or how great is that glory, or by what merites dost thou hope to obtaine it? And I will confidently answer, I know whom I haue trusted, I am in great assurance, because my God in great loue hath adopted me, because he is true in his promise, and able to performe it. Thus Bernard out of the Apostle: *Who makes it plaine that the state of regeneration is most assuredly confirmed to euery sonne of God, not onely by Gods promise, but by Gods Oath. Whom hee maketh partaker of the right faith, and of working loue, and of lively hope, and of earnest repentance, and of new obedience, and calleth him the heire of the promise. To whom God as being willing to make the immutable certaintie of his counsell knowne plentifully, as to Abraham the Father, so to Abrahams sonne, did not onely promise, but sweare that hee would performe that to him which he had promised. For in God it is all one to sweare and to say. Yet that we should haue strong consolation, who follow after to obtaine the hope set before vs, which hee hath appointed as a sure and strong anker, entred within the veile, i. heauen, whither Christ the forerunner is entred before vs, he hath confirmed our immutable state vnto vs by two immutable things his promise and his Oath. Let the prayer of Christ be ioyned to the oath of God, wherein hee praieeth to God the father, that he would embrace vs with the same loue, that he embraced Christ himselfe, i. with eternall loue: and would crowne vs with the same glorie, as hee crowned himselfe: and did not onely pray for vs, but died also, and rose againe and was receiued into heauen, that hee should for euer make intercession for vs. Who hath left vnto vs his holy spirit, whereby he hath sealed vnto vs the heauenly inheritance. And therefore God hath assured eternall saluation to his sons, not onely by promise, but by Oath, but by prayer, and sacrifice*

Heb. 6.

Christs Glasse raising up the dead.

sacrifice of Christ, and by the seale of the holy Ghost, that wee should not doubt thereof. And yet that wicked Councell of Trent decreed, that none could know by the certaintie of infallible faith that hee is in the state of Grace, much lesse shall bee, but that euerie one should bee in doubt and feare of his owne Grace. That it seemeth to haue utterly overthrowne all the foundations of mans saluation laid by the Apostle, as it shall plainly appeare by the discourse upon the popish Creede. Antonie Marinarius did withstand that wicked decree euen in the Councell it selfe, who taught the perseuerance of the faithfull was secure, and their securitie to be perseuered in. Ambrose Catharinus did likewise resist, who maintayned that a sonne of God by the certaintie of faith doth know that he is in the state of grace, as any man may be sure that there is Rome, yea and that without doubting or feare, so that he openly did resist the Councell. Albertus Pighius did afterward oppose himselfe, who of set purpose doth defend that our righteousness is imputed to vs by faith alone vnto life. The Councell of Colen may bee ioyned to these, wherein many learned Diuines True it is, say they, and it is required to the iustification of a man, that he certainly belecue, not only in general, that they who do truly repent shall obtaine mercy by Christ, but that the man that beleueth shall obtaine forgiveness of his sinnes by faith in Christ: which they learned out of the Apostle by the interpretation of Bernard. Thou hast Gentle Reader the Glasse of Christ, the summe of the Apostolike doctrine, to be set before the doctrine of the Trent Councell, who doth strike vs with a curse for the same, more fully hereafter to be propounded and maintayned. The power whereof is such, that it doth clip the wings of humane pride, that it doth aduance the glory of Gods grace, that it doth stirre up an earnest desire of godlines, and doth fasten a sure anchor of saluation: that the sonnes of God may be made lowly in sinne, thankfull in blessing, holy in life, and cheerefull in death.

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This doctrine Trent Councell doth ouerthrow, from whence those twelue articles of faith proceeded, which *Pius the 4.* brought into the forme of a Creede, enioyned to be publickely professed of his, by his Bull vnder an oath: which though they had their birth and beginning from heretikes, yet they carry the name of the true faith, and counterfeite the Apostles to be their parents, that the greater store of Christians may be induced to receiue them. As wee heretofore haue heard that *Lambert* counterfeting the name and kindred of the Earle of Warwicke, had many followers, when in truth he was the bastard of a villanous Priest: So if any shall compare these twelue bastardly and false articles of the Popes creede, with the true and right articles of the Apostles creede, hee shall finde them to be as like the Apostles, as the bastard of *Simon* the Priest, was like the soone of the Duke of *Clarence*. The schoolemen and the Canonists haue had great adoe between them, whether the Pope could make any new articles of the faith. *Bellarmino* as a worshipfull moderator takes vp the matter in *Tortus*. He diuides the articles into two sorts. He writes that some are of immediat reuelatiō, others drawn & fetcht from them, which notwithstanding are so be receiued with a catholike beleefe. How foolishly I shall shew hereafter, now only I shew what they hold. Articles of the first sort *Bellarmino* denieth may be made of the Pope. As much as if he should deny the sunne could be made by the Pope, so many ages fastned to his globe by the hand of God. The articles of the second stamp hee doth plainly affirme may be made by the Pope, as if he should say, that he professeth himselfe to be the author and maker of that booke, whereof he is the expounder and interpreter.

Now the Iesuites haue diuided those that were drawne from the first into two other kindes, which are so cunningly coucht together that they can hardly be distinguished. Some of them consist in practise, whereby treason

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reason is nourished, other consist in doctrine, whereby superstition is cherished. Those they scatter mystically and closely, these plainly and openly. Those I call practical and mystical, which concerne the Popes power in deposing of Kings by the sentence of excommunication, and absolving subiects from the oath of fealtie: and conspiracies and rebellions to be concealed vnder the seale of confession, and Clerkes to bee exempted from the iudgement of a secular Prince; and the power of the Pope about the Councell, and other wicked conclusions of the same kinde, with the *schools of Paris* hath lately condemned. And a certaine Priest termed a more moderate answerer, that hee may more couertly and freely teach the professed articles of superstition, doth ouerthrow those mysticall articles of rebellion: for which cause he complayneth that their salary is denyed him, and the Priests of his order by the Pope. Whom I thinke good hee should answer, as the Asse answered Balaam, *Am not I thine Asse, whereon thou wert wont to ride euen till this day? Tell me if euer I did the like before, and now I haue once offended in telling the truth, why wilt thou beate mee, and take my provender from me?* If such Priests will giue eare to me, let them forsake so vnthankfull, and vniust a master, and come ouer to our side. For I feare lest while they secretly sow their open articles of superstition among our Countrymen, that they will draw them from the faith of Christ, and beget schollers for Iesuites, whom they will infect with their hidden articles of rebellion, and bring them from their allegiance and obedience to the King. These are fetcht from the first, bastards borne of bastards, vipers bred of vipers, the last more wicked than the former, shortly bringing forth an offspring more vilanous. Those that are fetcht from immediate revelations, as they bee supposed, make truth the way for heresie, as the authors thereof pretend iustice for wickednesse. But this is the disposition of all heretikes, that out of

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a generall truth propounded; they alway assume and draw our heresie, which as a witch doth cast in a sacred furie into their deceiued mindes. The *Pelagians* from the generall allegation of Gods grace and helpe, do gather a speciall rule of their heresie, which as poyson they distill more easily into the mindes of their simple Auditors. The *Papists* holding those articles of Christ generally, do infuse hereticall poyson deepe into their mindes being seasoned with the sweet of those generals. I will giue you one example, which doth farther spread it selfe. They beleue in generall that Christ is ascended vp into heauen, and sits at the right hand of God, and shall come from thence to iudge both the quicke and the dead. Yet the Priest doth daily bring Christ from thence, to wit, out of heauen into the sacrament, so that he is corporally present in the sacrament, when it is manifest that hee is conteyned in heauen till all things be fulfilled. But here they distinguish, *that Christ shall come once from heauen visibly to iudgement, but cometh invisibly every day into the sacrament.* O notable deduction, that ouerturneth the principle from whence it is drawne! O notable distinction, which doth by distinguishing vtterly ouerthrow the principall article. But so doth heresie besmere over the lip of the cuppe as it were with honie, that it may be taken and goe downe the more merily. As *Pius the 4.* who brought in the Constantinople creed, which he calleth the *Rome* creed, as a preface before the new creede being their owne. Which when it seem'd to me to be vnworthily done, I thought good to discourse of this new Creede of the faith, composed by the Pope in a wicked intent, being the summe of Antichristianitie, in a Latin Dialogue, diuided into three bookes. The first Dialogue bringeth in Antichrist as an Actor on the stage: the second and third as a Doctor in the chayre. The first doth fully describe the practise of the Beast, and therefore is termed *Pragmaticall Antichrist*, or *Hildebrand restored*

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restored to life. Taking that name from *Cesar Baronius*, who to prouoke *Paul the first* against the Venetians; *Me thinks* (saith he) *I see sitting in Peters chaire, Gregorie the 7. and Alexander the 3. two rootes of the Church libertie now decayed, both issuing out of the Citie of Senes, whence your Holinesse takes your beginning; whereof the one did bring under Henry that obstinate Emperour, thother did vanquish Fredericke very stoutly opposing himselfe against him. You must take in hand the same quarrell.* Therefore *Paul the 5.* in *Baronius* iudgement is *Hildebrand* brought to life againe. And if the Pope by *Baronius* perswasion doe Gregorize or Alexandrize with Princes, I pray to God for Iesus Christ his sake, to preferue our Prince, that hee may Henrize and Frederize, but with better successe with the Popes. The second and third Dialogue discourse of the articles of Antichrist, and therefore is entituled *Dogmaticall Antichrist*, or *The Popes Creede*, because it conteyneth the articles publickly to be professed: but chiefly that incomprehensible supremacie, which to the Papists is a transcendent, when it had not a being with the Apostles, being the head of Goliath, an euill head, or a head full of all mischiefes, which you shall perceiue in the second Dialogue by all meanes defended, yet you shall say with a stone cast out of the word of God to bee well broken. But because hee hath made a scepter of his Crosiers staffe, the second Dialogue is rightly termed *The ruling Pastor*. I follow after as I can but not with equall paces; certaine notable Fathers of our Church, who when as they first refute the graue (as they seeme) and probable opinions of Antichrist earnestly and soundly: doe afterward pleasantly and wittily laugh at his foolish and harmefull Institutions. *Truth doth sometime laugh at heresie, because shee is safe and secure*, as *Tertulian* saith. Scurrile iesting doth not beseeeme a Diuine, but a witty conceit, arising from the matter in question, which ridiculous Antichrist cannot choose but

*Cas: Baronius
Sentent: sua
contra Venet.*

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but vtter to euery one be he neuer so sober, in his fained grauitie, and pastorall maiestie. Wisely said the Poet,

An earnest iest

Doth more stoutly and better sometime set out great matters.

But the Papists take it in ill part, that their Pope, compared to the King is scoft at, as though hee extended his Empire in *Laponia* beyond the fieldes of *Cuticallindon*: and they be greiued that the Cardinalls vanitie proudly comparing himselfe to the King, is pleasantly flouted at: but that the flourishing meddow in purgatorie deuised by the old Doctour is scoft at, they take very hainously. But who may not thinke that such odious comparisons, such proud vanities, such foolish old-wiues-tales should not rather bee laught at with a pleasant iest, then put off with an earnest argument? as the Prophet laught at the wicked fooleries of the *Baalists* and the Apostle called the circumcision of the false Apostles pleasantly concision. So ridiculous bee thesetoyes, which they tearme holy deceites, their vanities be so insolent, which they cast vpon the people as bridles to deceiue them, that a wise man even in the darke night of poperie could not choose but deride the Pope.

Henrie the second when hee had honourably entertained the Popes Legate at *Windsor*, and in hunting had caught a stagge, *Looke my Lord* said he, *how fat the stagge is, and yet he neuer heard Masse*. And when *Ottobone* another of the Popes Lagates, was purposed to lay a heauie curse vpon certaine noble men that rebelled, and came to that purpose to *Killingworth* being attired in his purple robe, and his red Cardinales hat, it is said that they being all in white, and putting a surplasse vpon a Surgeon whom they had got to curse *Ottobone* with the like curse, brake out into this iest, that a curse of one in white was as terrible as the curse of a purple Priest. That which was lawfull for Kings and Peeres the popish sons of the Pope, to vtter against the pride and superstition of

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of the Pope: I pray let it bee lawfull for a King, who doth not acknowledge the Pope for his Father, to re-prooue sometime with a pleasant iest that superstition which he hath learned out of the word to be not onely very hurtfull, but often very foolish. As that learned *Marnixius* in his Bee-hiue, when he derideth both the other vanities of poperie, and also those fained cells in hell with a continued irony, and pleasant dissembling: I should maruell if the Pope and *Bellarmino* should not like the two South-sayers laugh betweene themselves, when they see the world so fit to be cousoned by them. But I my selfe truly will follow after not iests but arguments. And I rather greeue, then laugh when I thinke of the Pope, that great scourge of God. Neither doe I hate a Papist but popery: I taxe heresie not the men: and I wish an ouerthrow to heresie, saluation to the men.

*Our bookes are taught this fashion to bring in,
To spare their persons and to taxe their sinne.*

I would not haue thought it meete to taxe the person of a Iesuite, if he had not laide open his person who is more deare vnto vs then our liues, to the sword of souldiers, being first wounded with the quill of a goose. Whose booke might haue profited the very slaundersers themselves euen to their saluation, if they had had in them but one crumme of grace: whereto agreeth that speech of the wise Poet.

*He doth deserue both pricke and praise
Who so with profuse pleasure layes.*

But whenas the Iesuits do shew themselves not only Aristarchi, that is reproachers of our writings, as the Orator said, but censors like Phalaris, neither doe they set a note vpon our writings, but persecute our writers with fire and fagot: and doe not only sprinkle ouer our bookes with blackesalt, but our Court with hell dust: they may con our men thanks, who for such deedes, giue but such wordes: and suffer themselves sometime

Cicero in piso.

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to be galled with the freedome of style, whom they haue hurt with the furie of their wickednesse. Where in our owne men should haue beene more fauourable to our owne writers being so excellent for holinesse and learning, whom yet I heare of some (I hope they bee but a few false brethren) like to *Ianus*, are wont to bee though lightly bitten and reprehended. Who if they be not ours, they might doe very well, if, they would more open themselues : if they be ours, as I rather desire, let them fauour our holy labours : vnlesse they desire to heare of some writer of ours, which *Lelium* a certaine criticall reprehender heard out of *Martiall*,

*When Lelium carpeeth mine and keepeth in his verse,
Or let him hold his prate, or else his owne rehearse.*

For it is both greuous and vnseemly that their writings should be cloyed with a Theonine tooth, by false brethren, whose throates are first assailed with a leonine crueltie by open enemies. There is almost none of our writers, who haue not written that the Pope is Antichrist; But there be certaine men among vs very moderate, forsooth, and politicke, who would not haue the Aduersarie so angered and stirred vp with so sharpe a conclusion, and that thereby all hope of composition and peace betweene the parties should be cut off: betweene whom they thinke to bee a great difference of wordes, but little or none at all of things: that God is alike deare to each Church, and that the liturgie of each is alike accepted of God, that saluation is in both, when each doth rest vpon Christ the foundation, that a Papist may, although halting come to heauen, and that the hatred of Papists is not so great as we make it, and that it is not conceived by their owne accord, but that it is encensed by such bitter disputations: and that the quarrell had been ended, if certaine hot spirited Theologians had not encreased the controuersie. These luke-warme Christians, that seeme to bee of no side and of both sides, seeme to dispute soberly and politicke.

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lirickly. But your religious wisdom, Christian Reader doth better vnderstand, that the Romane Synagogue is full of idolatrie, and that it doth therefore hate God, and by *Moses* iudgement, is againe hatefull to God: neither was *Caine* prouoked with any iniurie of *Abels*, but by his owne malice and hatred of godlines: And though both of them were wont to sacrifice to God in *Adams* house, yet *Caines* sacrifice was reiected, *Abels* accepted, and the worke pleased God for the person, not the person for the worke; that which *Saint Gregorie* gathereth out of *Moses*, because the person was first made righteous by faith, as the Apostle taught *Heb. 11.* and that therefore there is no lesse difference of worship and faith betweene a Protestant and a Papist, then was betweene *Caine* and *Abel*. And that the Synagogues anger against our Church is as implacable, as *Caines* against *Abel*, and *Ismaels* against *Isaac*, and that before it was stirred vp with the blast of contention, it was moued with hatred of the promise. And as the hatred of *Ismael* against the promise, which he derided, being couered with a visard of circumcision, brake out against the sonne of the promise; so the hidden and secret hatred of the Synagogue of Rome against the holy scriptures, the tables of the promise, as I said, being couered with a certaine shew of voluntarie religion, did greiuously breake and burne out against our Church the heire of the promise, so that *Agar* doth not leaue off to persecute *Sara* againe, the Haidmayde her Mistris in the house of *Abraham*. And when it can bee proued that *Caines* sacrifice was as well accepted of God as *Abels*, then I will grant that the Papists Masse be as acceptable to God, as the Liturgie of the Protestants; and when it can be euicted that Christ alone apprehended by faith without our workes, is not the foundation of the church I wil grant that the same is the foundation of both Churches. Lastly, when it shall appeare that *Ismael* the sonne of the handmaide borne by the power of nature,

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is coheyre of the house of *Abraham* with *Isaac* the sonne of the free woman borne by the force of the promise, then I will grant that an obstinate Papist, may come halting to heaven. In the meantime I will warne these luke-warme and halting Protestants, that they will giue sentence in Gods matters according to the certaine truth of God, not out of their prevaricating charitie, and that there be no middle counsell to be taken: neither let them trust, the Pope being more ioyntly and easily intreated by them, will be the more easie and gentle to them. Whom we by short conclusions out of holy *Paul* and *John*, excellently expounded by notable worthies of our Church, although a little more bitterly and roughly, then seemeth good to some, we shew to be Antichrist. I confesse that this is a weighty and darke prophecie, whose importance doth reiect the vanitie of tales, whose obscuritie requireth more cleare light of interpretation. So it falleth out sometime that the exposition is larger, the conclusion shorter. For a short exposition and a long conclusion are faultie alike when hard and controuersies of importance are handled. For a short exposition wants light, and a long conclusion wants sharpenesse of wit. The Aduersarie doth offend in both, while hee is busied in the interpretation of the prophecie, for it doth lessen things of weight, neither doth it make plaine matters obscure. For hee doth depresse the excellencie of the prophecy by stuffing it vp with the vanitie of many fables, and being satisfied with vncertaine coniectures of Fathers, and with their naked names, hath nor driven away the obscuritie. So it falleth out, that from strange and vnkinde expositions of the prophecie, they gather weake and idle conclusions. In the vnfoulding of this myserie, the holy fathers haue stood vs in good steed, and more had, if they had beene Prophets. But when as they (*Daniel* being the Authour) doe teach that the vnderstanding of the prophesie, is to be taken from the perfor-

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performance of it, and grant that *truth is the daughter of time*, we that are fallen vpon the endes of times, conferring all the parts of the propheticie betweene themselves with great study and reuerence, and bringing light to the text, out of the context, and to the context out of the euent, because Christ hath opened the booke that was sealed vp, nor called it an ^a *apocryphe*, but an ^b *apocryphe*, we do from thence more confidently drawe a conclusion, not as an Article of faith, but as a sure demonstration of the doctrine of Christ. Although the popish Synagogue, which without any testimonie of Scripture makes this the thirteenth Article of their faith, *I beleene that the Pope is the Vicar of Christ*, may iustly pardon the reformed Church if being taught by so many testimonies of Scripture, it make this to be an Article of their faith, *I beleene that the Pope is Antichrist*. Now I did foresee that when I made a looking glaasse for Paul the 5. it would cometo passe, that the Iesuites, who do so often traduce the King of *great Britaine*, with their slanderous and infamous libels, would bee much moued to anger, that I often vsed the name of their Pope in this manner. For what will they say? darest thou an obscure fellow speake so often to the Pope being so great a Prince? or conceiuest thou any hope that being an hereticall minister, thou canst conuert so great a Doctor? Whereby thou hast got naught else for thy labour, but that thy folly and pride should be knowne to all men. These I preface will bee the embleames of the Iesuitish stile, whereto (thy selfe *Reader* shalt bee an Arbitrator) I shortly answer. I see that the Pope of his owne is accounted a great Father, but thrust as a small Prince by his great neighbour Princes into a small corner of the south: but how bigge soeuer he be, I speak to the Pope as not to a politicall Prince, but politicall Antichrist. I fauour his ciuill dignitie whatsoeuer it be, but I spare not his spirituall impietie. But what? doe I take in hand to conuert the Pope? no more then I en-

^a A thing sealed & hidden.

^b A thing opened and reuealed.

The Epistle to the Reader.

deuour to wash an *Ethiopian*. I am not yet so madde. I know that the belly hath no eares. And it may be *Paul* the sifi, as it is said, is dead. What then? but *Paul* being dead the Pope is aliue. One head groweth vp vnder an other. For the popedome is a *Hydra*. I doe not defend that this or that Pope, but that the Pope is Antichrist. I remaineth now Christian Reader, that I exhort and intreat thee by thy saluation, that the hatred of the Synagogue being contemned, though thou well know Christ, to knowe him with mee daily better out of the Scriptures, that both of vs may more earnestly loue him, and more earnestly follow him being loued, and further that you know him peraduenture suspected by you, to be Antichrist, more certainly by the event of the prophecie, that being known each may pursue him with an holy hatred, and right execration, to which purpose I first set before thee the Glasse of Christ and view of Christianitie, now I set before thee the Popes looking-Glasse and the picture of

ANTICHRIST.

(* * *)

The

The Translator to the READER.



Christian Reader, I doubt not, but a translation of such a nature, will incur much reprehension, even of good men, not onely in respect of the matter, which is somewhat obscure for the vulgar, but also for the manner, which must needs come short of the originall. For the first, if the worke be so good, that it was thought fit to be made knowne to some, I see no reason, but it may be made knowne to more; and so may be, Bonum quo communius, eo melius. And for the other, I confesse, it comes farre short of that sufficiencie, wherein it was set out in Latin, and so would haue been, though it had fallen on a skilfull workeman in respect of our English, which is farre more barbarous, and is many times the worse, when it is set out with bombasted words and incke-horne termes, such as the world is too well acquainted with at this day. What the Rom-Catholikes thinke of the worke, I care not, they are like to loose by it, and losers will haue their words. The Latine hath been censured by them already, as I am informed to be well written for the style. but exceeding bad for the matter. Whose censure I will regard, contrary to Ciceroes censuring of a Gentlewomans dancing, whereof he said, the better the worse: but I of their censures, the worse the better. For if nought that was good was heretofore look'd for from Galilie, what good can be looked for at this day from Rome, the forge of all

all slanders and villanies. And if Christian Kings cannot be exempted from their obloquies and injuries, why should we poore men, both the Author and Translator hope no escape the opprobries of such blackemouthe'd Orators. Howsoever it be, and whatsoever befall, the worke was first set out, and now translated not only to reveale Antichrist, who by his gadding Priests is ready to seduce thee: but also to set forth Christ unto thee, who by his grace is most ready to save thee. If ought therein be amisse, impute it to the weaknesse of men; if there be any good, for thy good yeeld glory to God, to whom I commend thee; and rest

Thy Christian well-willer,

EDWARD SHARPE.



THE POPES LOOKING GLASSE.

CHAP. I.

The dedication of the worke.



Aviug a purpose to report a Conference had in Latine among great learned men on both sides, about the Popes new Creede, lately reprinted by your selfe Pope *Paul* the fift, I thought it good to prefix a short Treatise, termed the *Popes Looking Glasse*,

which is nothing else but an euident and liuely deciphering of Antichrist prophetically painted out, by *S. Paul* and *Saint Iohn*, before the whole Dialogue; and to set it forth dedicated to your name: partly that I might shew your selfe to your selfe, with those your sacrilegious swarmes of Locusts and Frogs about you: partly that I might recall ingenuous Papists from the frantickeloue of Popery, when they shall throughly be-

The Pope an
enemy to
God and man.

gin to know the Pope: and lastly that I might write the Christian Kings and Princes that yet fauour the Pope, in the defence and quarrell of Christ, and Protestant Princes, when they shall perceiue that he is a deadly enemy to Gods Testament, and Princely government. I hope those excellent workmen that haue of late so copiously picturde the image of the Beast, in euery her seuerall member and ioynt, will giue me leave to doe it more compendiously in a lesser Table, and narrower roome; for I haue endeouored to the vttermost of my power to contract the large discourses of other men, and to draw them into short conclusions. For this being concluded and proued, that the Pope of Rome is that Antichrist which is shadowed out in the glasse, it doth necessarily follow, that Popery which is questionable between vs, is that Antichristianisme which is contained in the Creed.

CHAP. II.

Wherein, as in diuerse following Chapters, is set downe what Antichrist is. In this the mistaking of the Prophet Daniel and the Apostle Iohn.

First therefore I will trulie and briefly propound and expound the state and summe of the principall controuersie what Antichrist is, least when I come to the combat, that is to the conclusion, I may seeme rather to fight with my aduersaries shadow then with himselfe.

Antichrists
type in Daniel,
himselfe in the
Apocalypse.

Our men for the most part doe search out for the type of Antichrist in *Daniel*, and for Antichrist himselfe in *Iohn*: your men doe seeke for himselfe in *Daniel* where his Type is, and in *Iohn* where himselfe is, they are afraid to seeke him for feare to find him. For there in the place of the literall sense, they vrge the mysticall, here in stead of the mysticall they presse the literall. There where *Daniel* the Prophet doth hystorically and properly

properly paint out *Antichrist*. Epiphane, they dreame that Antichrist is properly described, here where *Iohn* the Propheticall Apostle doth mysticallie, yet purpose-
 lie and liuely describe Antichrist, that shall mysticallie
 giue life to the Beast, rising out of the sea, and mysticallie
 bring downe fire from heauen, there they imagine such
 a hogge and as it were a bewitching *Canidia*, which
 shall giue motion to wooden pictures, life to the
 dead, and speech to the dumbe, and shall call downe for
 very true fire from Heauen. There the ten hornes that
 were sprung out of the breach and ruines of the Mace-
 donian Empire, ten Kings, fallen from *Selenus*, and
 three from *Lagus*, who succeeded orderly one after ano-
 ther in the government of *Syria*, and oppressed *Iurie*, and
 were all dead before the comming of Christ, they take
 for ten hornes, or those ten Kings, who after the death
 of Christ, rose out of the diuision and ruines of the Ro-
 mane Empire, that was to be dissolved many ages after:
 who had the government together with the beast: nei-
 ther did in order succeed one another in the same king-
 dome, but gouerne in diuerse Prouinces at the same
 time. Neither did destroy *Iury*, being destroyed already,
 but shall subuert and overthrow the Romane Empire,
 as your men suppose, but as the truth is the Popedome
 it selfe. So that, while your Doctors doe in the Apoca-
 lypse a booke full of hidden mysteries, follow after a
 lincall and a proper sense, marke I pray you what a
 pleasant and comicall Antichrist they haue imagined.
 Whom *S. Iohn* doth terme a beast with two hornes, they
 will make a horned beast indeed. The two witness
 whom *Saint Iohn* calleth two Olive trees, and two
 Candlestickes, if by the Letter they vtter them to be
 two men, that is *Enoch* and *Elias*, who must be slaine by
 Antichrist. they will imagine a very terrible Antichrist
 that will kill Olive trees and Candlestickes: If the two
 witness shall cast out true fire out of their mouthes,
 these fiery fellowes will suddenly consume Antichrist.

What is
 meant by the
 ten hornes in
 Daniel.

What is ment
 by the ten
 hornes in the
 Apocalypse.

What absur-
 dities follow
 by the Popish
 interpretation
 of Iohn.

If Antichrist contrarily shall fetch downe true fire from
 heauen, and giue life to Images as it were to so many
Pigmations (which if you forget not they will cause
 to be worshipped) they will bring a notable magitian
 vpon the stage, so those prophane comparisons will
 cleane alter the Holy Ghosts most weighty prophecies,
 into their owne ridiculous comedy. Furthermore while
 they thus peruersly compare *Daniels* prophecies with
Iohns Apoclypse, they doe so confound not onlie things
 with things, but ages with ages, that vniuersally they raise
 dead men out of their graues, or make Kings raigne be-
 fore they were borne. their interpretations can in no
 wise hang together. At a word (*Paul* the fifth) they must
 not bring backe the sunne fifteen degrees, as in the dial
 of *Athos*, but more then a thousand degrees, that these
 may agree together. Blessed *Iohn* of set purpose hath
 written *Antichrist* his myserie, *Paul* hath made a
 Commentarie. Our men while they bring light to *Iohns*
 hidden myserie out of *Pauls* commentarie, your men
 doe bring darknesse out of *Daniels* prophecies all which
 (best spoken by those Doctors leaue who doe thinke
 otherwise) if you onlie except the comfortable prophe-
 cie of the resurrection of Christ, *Chap.* the 12. I can
 euidently haue been fulfilled within the compasse of sea-
 uentie yeeres, if you reckon from that time wherein *Je-
 rusalem* was taken by the *Chaldees*, so that time where-
 in it was vtterly ouerthrowne by the *Romans*. Where-
 fore let vs take the type of *Antichrist* if you please out
 of *Daniel*, himselfe we shall find in *Saint Iohns* prophecy
 and *Saint Pauls*, which your men do so much labo-
 r to obscure, that they may vtterly pervert the state of the
 question.

CHAP.

Chapter III.

The sense of the question, and diuers significations
of Antichrist.

For this is the whole question let down by Beccan, whether Antichrist properly so called, shall come into the world in his own person. Agreeable to that which Bellarmine had said before, for either of them doe imagine that this Adversarie shall be one singular person, by reason of the addition of the article, that Antichrist for that article doth point out alwaies one that is singular. Hee is much deceived. For it doth often point out one kinde, as in the same place, as the Fathers doe expound it, and the Papists doe acknowledge. He that withstandeth: Hee meanes the Emperour in general, not this or that Emperour. And Matthew the 16 chapter, vers. 18. not only the article, but the demonstrative Pronoun is also added, *qui tunc rē nra*, whereby not onely one Person (though falsly) is vnderstood of you, but a succession of Popes. Therefore the article doth either settle Antichrist in a succession, or in that place doth not settle a succession in the Pope. Choose of these two whether you will. I perceiue that Beccan and Bellarmine doe inquire after both: first, whether he be: then, what hee is. Whether Antichrist bee fore-shewed in the Scriptures, no man doubteth: whether hee can be pointed out in the world, I will so cleare it, that none shall doubt, if first by inquirie wee finde out, what hee is. In the question, what hee is, as they make him one singular aduersarie by the addition of the article, so likewise by the composition of the name, *an* and *χριστος*. They grant he is Christs opposite and aduersarie, his Vicar they denie him. St. Iohn saith, that the Beast that came vp out of the earth (which by Bellarmine's confession is that Antichrist) had not two Lambs, nor two

Beccan, in spe.
Antichrist refer.
c. 10.

Antichrist
not one singular
person, but
a succession,

Apoc: 13.

horne, but two hornes like a Lambe, and spake like a Dragon. A Vicar or substitute in apparence, an aduersarie in truth; as it is manifest by the definition of the thing it selfe, and of the word. For what can those two hornes of the Lambe signifie other, then the two offices of Christ, his priestly, and his kingly office? which the Beast imagineth that hee weareth in stead of the Lambe, whence I conclude,

The Beast is a counterfeite Vicar of the Lambe by the witness of Iohn.

Antichrist is that Beast by the testimony of Iohn.

Therefore Antichrist is that counterfeite Vicar of the Lambe.

No Vicar, saith he, but an Opposite, and an Aduersarie; yea a Vicar to his person, that he may be an opposite to his glory, and an Aduersarie to his doctrine. But that the composition of the name will not beare, for *an* in composition is onely a note of Emulation and Opposition, not so onely but of substitution and surrogation also. For *an* doth not onely signifie Captaine of a contrarie part: but also a Proprietor, who had the same authoritie in a Prouince, that a Prator had in a Citie: sometime him that was in the place of a Pretor, or the Prators Legate. You haue all the significations in one word, how much rather in diuers? as *an* opposeth opposition: *an* equalitie: *an* substitution.

Antichrist doth comprehend all these significations, who though he be in truth his Aduersarie, yet doth challenge Christ his authoritie, as his equall, and ysurpes his place, as his Vicar.

The Pope is Christ his Vicegerent, doth emulate his honour, and oppose his doctrine.

Therefore he is in subteltye his Vicar, in pride his Opposite, in heart his Aduersarie, that is in plaine termes, he is Antichrist.

whom

The diuers
significations
of *an*.

Aduersarie
like to God.
Proconsul.

Whom *S. Iohn* affirmeth to have been in his time, for he speaketh of Antichrist properly so called, as *Bellarmin* confesseth, to whom he joyneth in the article: *S. Iohn Paul* likewise saith, that he began then to worke secretly, after that which hindred was taken away, that he should be reuealed in his time, and should sit and domineer so long in the Church of God, till Christ shall come to iudgement: and that hee should decay, and by little and little bee consumed with the spirit of the Lords mouth, that is, with the ministerie of the word, but at the glorious appearing of the Lord he should be utterly ouerthrowne. not therefore *one singular person shall come in his owne person*, as *Becan* faineth: vnlesse happily he thinke that one and the same man in number could possibly liue from the age of the Apostles vnto the comming of Christ. Thus I therefore argue breiefly out of the premisses.

If that Antichrist was in the daies of the Apostles after to be reuealed to domineer in the Church, nor to be destroyed till the comming of Christ, certainly he cannot be one singular person, vnlesse peraduenture they dreame that Antichrist shall suruiue *Methuselah* many hundred yeeres.

But the Antecedent or former part is true, as *S. Iohn* and *S. Paul* doe manifestly proue.

Therefore the Consequent that hee cannot be one and a singular person is likewise true.

CHAP. IV.

The diuers kindes of Antichrists, wherein it is farther proued to be a succession.

FOR whereas Antichrist so called in a common sense by *Iohn* in his Epistle, they say did come in the times of the Apostles: but that Antichrist so properly called in the Apocalyps is not come as yet; first they

1 Ioh: 2. v. 18
& 22.

Cap. 4. 3.
Antichrist
had his begin-
ning in the
daies of the
Apostles.
2 Thess: 2.

21. v. and 1
22. 3

2. 2. 9. 3
finchus
ingreded had
out of guta
ed to 2018
rellioqA
2. 2. 1. 3

A similitude
between An-
tichrist and a
great R:uer.

1 Ioh: 4. 3.
& 2. 18. & 22.

they doe not agree among themselves, who vnderstand that it is Antichrist so properly called of *Iohn* in his Epistle, by reason of the addition of the article: secondly, although he here make mention of Antichrists so commonly called, small and little ones, whom considered by themselves I confesse to haue bene the fore-runners of that great Antichrist, yet I say and affirme, that they be truly to be termed parts of that great beast, as *Paul* in his Commentarie of this mysterie hath so plainly expounded. For he saith, that hee who then began to worke secretly, should continue till the coming of Christ. That therefore he could not be a beast of three yeeres continuance, soone vp & soone downe. But as small Rivers while they keepe within their owne banks haue their owne names, but when they flow into the Thames, or into Seine doe loose their owne names, and make the streame the greater: So is it with these small and common Antichrists: they falling into their owne heresies are considered apart; but when they fall out of their own channels as it were into that great gulfie Antichrist, they lay aside their owne names, and make vp that grand Antichrist. And therefore *Iohn* in his Epistle saith, that that Antichrist then was, and after should be. How may that be will you say? that he was then in secret, that he should be in open sight: that he was then an infant, but should after be a man. These were the heresies, this was that Apostacie wherof *S. Iohn* and *S. Paul* spake, a disposition as Bellarmine confesseth, tending to the kingdome of Antichrist; he said well to the kingdom, not to his beginning. For then he was borne but to the kingdome of Antichrist, not to the essence of him, that then was as *Iohn* said, but to the reuealing of him who then lay hid as *Paul* said. The apostacie therefore began in those heresies, wherein Antichrist did lurke, which *Paul* doth teach shall last not onely to an appearance, and a kingdome, but to the diminishing and overthrow of Antichrist. And this apostacie could

not

not be of three yeares, and one man onely. And therefore it is convinc't that Antichrist is not one singular man, but a succession of men. Moreover the two beasts described by *S. Iohn* in the Apocalyps, the Sea-beast, and the Land-beast; by the Sea-beast you meane the state of the *Romane Empire*; by the Land-beast the state of *Antichrist*. But the Sea-beast doth not signifie this or that Emperour, but a succession of Emperours: therefore the Land-beast doth not signifie this or that Bishop only, but a succession of Bishops, whereof many were great beasts indeed. As likewise neither the foure beasts in *Daniel*, whereof the beast in the Apocalyps is compounded, doe not note singular Kings, but Kingdomes. Here *Beelarmino* disputeth against vs topically, or rather typically.

*Bellar. de Rom:
Pont. cap. 10.
& cap. 15 lib. 3*

Such as the figure is, such is the thing figured.

Antiochus the figure of Antichrist was one singular man.

Therefore Antichrist the thing figured is one singular man.

If the proposition be generall it is very false, for the proportion between the figure, and the thing figured, doth not hold in all, but in those only wherein they be compared. Many are often the type of one, as many high Priests of one Christ, and one is the type of one, as *Melchisedech* of Christ; whom you notwithstanding doe make to be the type of many Priests. It holdeth not therefore that because *Antiochus* the type was one man, that therefore Antichrist must be but one man. The comparison stands not in the vnicie of the person, but in the likenesse of nature: And therefore if the proposition be taken generally, it is very false, and if particularly, then it is a meere fallacie. But if it please him to argue from a type, I will requite him with an argument drawne from a type, the authour whereof is the Holy Spirit.

The first Beast that is the state of the Roman Empire is a Beast of many heads.

The second Beast that is the state of Antichrist is the image of the first by the witness of *S. Iohn*.

Therefore the state of Antichrist is a beast of many heads.

But so many heads, so many persons. As therefore the state of Antichrist may resemble the state of the Empire, it doth consist not in one person onely, but in a succession of many persons: which when we affirme, it must not be prejudiciall to those holy Bishops, who for Christs sake spent their blood at Rome vnder the Emperours: but to the shame of their Successors, who forsaking the rule of holy Scripture, haue spilt the blood of other men. For it is not Rome regenerated, and suffering, but degenerated and persecuting must be counted the seat of the Beast with many heads: which notwithstanding is to be vnderstood, that to the Beast there is but one only head at one time, more successively, whom God hath permitted

The properties & effects of Antichrist.

- 1 To be like the Lambe in two hornes.
- 2 To speake as a Dragon.
- 3 To shew forth the power of the first Beast in his owne sight.
- 4 To make the earth and the inhabitants thereof to worship the first Beast.
- 5 To cure the deadly wound of the former Beast.
- 6 To restore spirit and speech to the image of the first Beast.
- 7 To kill such as will not worship the image of the Beast.
- 8 To worke false wonders, namely to make fire descend from heauen in the sight of men.
- 9 To haue the name of the Beast, and the name of a man, and the number of his name, which number is six hundred sixtie and six.
- 10 To imprint the marke of the Beasts name vpon all, either on the forehead, or on the right hand.

11 To forbid that none shall buy or sell without the marke of the Beast.

These be the true notes of the second Beast, that is, of Antichrist, by your owne interpretations, which notwithstanding are miserably detorted, as afterward shall plainly appeare. Now I take this as granted, that these so weighty and admirable matters cannot be brought to passe by one singular Beast within the compasse of three yeeres and a halfe, whereunto so many Beasts, and so many ages are required.

Antichrist therefore is that ould-aged Animal, not a simple, but a compound beast: for as many *Marij* were in one *Cesar*, so there be many Antichrists in that Antichrist, whom *Paul* termeth *that man of sinne, and that sonne of perdition*. They doe therefore but trifle, and say nothing to purpose, who thinke that therefore he is called the man of sinne, because he is a single man. For as *Florus* did paint out all the people of Rome vnder the figure of one man, to wit, an infant 250 yeeres; and 250 yeeres a young man; a strong man other 250; and an ould man the last 250 yeeres, the same people still gouerning successiuelly in the same Citie, with the same policies, alwaies to the same end, as one man aspiring to greatnesse, till by the lazinesse of some of the Emperours it became decrepite, and exceeding feeble: So it doth seeme, that the Apostles by the spirit of prophecie, did describe many Bishops of Rome, as one wretched man, and one beast successiuelly gouerning, in that seuen-hilld Citie, an infant in the Apostles time, after closely growing vp, in certaine of the ambitious Romane Bishops, till it came to strength in *Boniface* the third, and to the full age of a man, and greater ripenesse in *Gregorie* the seuenth, and others of his successors, euer another man, not another thing, the same an infant, the same a youth, and a man, differing not in minde, but in age, by the same meanes breathing and aspiring to greatnesse, the same closely hidden, and

2 Thess. 1.
v. 3. 4.

A comparison
betweene the
people of
Rome and
Antichrist.

openly revealed, the same dominering, and the same to be ouerthrowne, and now at the last an ouer-worne and a decayed *Antic*: so that he seemeth by his long lasting impietie to be viterly consumed and brought to nothing. The summe of all is this, that Antichrist properly so termed, is a succession or a kingdome contrary to the kingdome of Christ, in profession a Vicar, in presumption an Opposite, in purpose an Adversarie.

CHAP. V.

Wherein is inquired what manner of one Antichrist is.

The Popish
description of
Antichrist.

WE haue found out what Antichrist is, now let vs search out, what kinde a one hee is, by that meanes we shall certainly know who it is. Who that hee might not appeare vnto vs in his likenesse, Satan hath abused the wits of certaine good men, being ignorant of the euent of the propheticie, who haue out of that first error deuised a notable tale. For first presupposing that Antichrist is but one single aduersarie, hence they haue imagined, that he shall be by Nation and Religion a Iew, of the tribe of Dan, the Messias of the Iewes, and that he shall sit in the Temple of Ierusalem being re-edified by himselfe, that he shall raigne three yeeres and a halfe, that he shall put to death three Kings, and subdew Iewes others, and shall obreyne the Monarchie of the whole world: that these two witnesses, whom they thinke to be Enoch and Elias, reserved aliue in some place all this while, shall returne vpon the earth, and fight with Antichrist, and being slaine by him, shall rise againe after three yeeres and a halfe: and it shall come to passe that the Iewes being conuersed by that miracle, shall kill Antichrist in Mount Oliuet, and shall ioyne themselves with Christ, who shall come to iudge them first and for euill doers after. This tale certain ancient writers

writers haue deuised, which they so vnconstantly report, that it easily appeareth by the contradiction that it is but a lye. All this false tale *Bellarmino* telleth as truth, except that part concerning the Tribe of *Dan*. But let vs reiecting all fables, seeke after the truth of God, written by the Apostles: being now manifested by euent, the best Interpreter of the prophesie, and by the iudgements of the Fathers agreeing with the Scriptures. *Saint Iohn* doth call *Antichrist* a starre false from heauen: *Paul* an *Apostata* from the faith, or rather the chiefe Captaine and Ring-leader of that generall Apostasie, a Renegade from the Lord God as *Augustine* doth expound it: The King of pride with his prepared armie of Priests, and therefore a Bishop as *Gregorie* the first thinketh. But *Bellarmino* doth vnderstand that starre to be *Lucifer*, according to that, how art thou fallen from heauen O *Lucifer*. And doth vrge the pretertense, that *Saint Iohn* did not see the starre to fall hereafter, but that it is fallen already. Neither doth hee marke that this his gloisse is farre wide from the text. 1. That *Lucifers* fall from heauen went long before the sound of the sixt trumpet. 2. Hee is ignorant of the phrase of the Prophets, who when they foretell things to come, for the certainty of them, speake as if they were come already.

3 Neither doth he obserue the sense of this Prophet who by the name of starres meaneth the Pastors of the Church. At the last he calleth *Luther* that falling starre, and the *Lutheranes Heretikes*, and the Protestants *Locusts*, whose armie he brought out of the bottomlesse pit when hee fell. Of that anone, now I demand, how an abiect silly Fryer, as they call him, out of his cloyster, that examineth all things by Scriptures can bee that starre falling from heauen? not that great *Lucifer*, much lesse that little *Luther*, can be called the falling starre, but some great Byshop, as loffie as the starres, *Lucifers* mate, who a good while since, hath forsaken heauenly doctrin and

Bellarmino an Abetter of the former tale.

Antichrist described out of the Scriptures and Fathers.

Apoc. 9.
2. Thes. 2.
1. Tim. 4. 10.

August. de ciuit. Dei lib. 20. cap. 10.
Greg. lib. 4. epist. 38.

That falling starre not *Lucifer*.

Esa. 14.

That falling starre not *Luther*.

What the fall
of a star meaneth.

The Popes
key and the
effects of it.

Apoc. 9. 1.
1. Tim. 4. 1.

Ignis satanas.

holy life, and hath betaken himselfe to earthly busi-
nesses and wicked manners, that is, hath fallen from
heaven to earth. For then are Byshops said to stand in
heaven, when they performe their duties, and then fall
to the earth, when forsaking holy life and doctrine they
seek after worldly matters. But this doth not agree with
the Pope onely, for many other starres having bene pulled
downe by the Dragons taile are false to the earth. True.
But none besides the Pope is of that power, as holy Iohn
ascribes vnto him. For the key of the bottomlesse pit
was given to this falling starre. This great Byshoppe
while he shined, as a starre in the Church, that is in hea-
ven, he vsed the key of heaven committed to him as he
ought; but after he fell from heaven, he tooke to him-
selfe the key of the bottomlesse pit. Therefore Anti-
christ the Angell of the bottomlesse pit is the key
keeper of hell. Whereof blessed Paul giuerh a double
reason. One that by that his key bee brought into the
Church the doctrine of Diuells is forbidding meates and
marriages: Another, that lifting vp himselfe above all that
is called god, that is above Kings and Emperours, hee doth
shut them out of their kingdomes, and thereby hath brought
the darknesse of the bottomlesse pit into the common weale.
Is not this the liuely image of the Pope? who alsoone
as he left of to be a starre, by his fall, began afterward
to be a foolish fire. Whose key is now no longer the
key of heauen, but of hell. For his hatred to that do-
ctrine and gouernment, that proceede from God is a
most certaine brand of Antichrist. Of the key I shall
speake more hereafter in the Creede.

CHAP. VI.

CHAP. VI.

Wherein Antichrist is proved an Apostatic, and
and vniuersall Bishop.

WHOM Saint Iohn tearmeth a falling starre, Saint
Paul tearmeth an Apostata from the faith, and
makes him a Captaine not of a particular, but an vni-
uersall Apostatic; whom he so sets downe with his pro-
per markes, that he seemeth to haue pointed his finger
at the Church of Rome, to whom euery way they doe
agree. She forbiddeth marriages and meates, not in o-
pen blasphemie, as some old Hereticks did, but in hid-
den hypocrisie, as the forenamed Apostates, as the
Apostle noteth. Whence I inferre thus.

The head of the vniuersall and generall Apostatic
is Antichrist.

The Pope is the head of the vniuersall and gene-
rall Apostatic.

Therefore the Pope is Antichrist; but small.

Therefore Antichrist is not a Jew, or head of the
Iewes who cannot be said to haue departed from Christ,
before they came to him, but an Apostaticall Christian.
And as it is obserued by Gregorie the great, A Bishoppe
beleiged with an armie of Priests, not a Bishop onely, but
an vniuersall Bishop. Not that hee alone for that cause
did depose all other Bishops, but that hee abused him-
selfe before all others. Whence againe I argue thus.

An Apostaticall Christian an vniuersall Bishop
is Antichrist.

The Pope is an Apostaticall Christian, and an
vniuersall Bishoppe.

The Pope therefore is Antichrist.

And that title of vniuersall Bishop. Pope Gregorie cal-
leth wicked, prophane, sacrilegious. Of bechario is confest,
is nothing else. (saith he) but so lose the Faith. As hee writ

Lib. 4. Epist.
32. 34. 38.

The Pope
first vniuersall
Bishop.

Then vniuer-
fall Prince.

Lastly, Luci-
fer and Anti-
christ.

to *Amianus*, and thereby to aduance himselfe in honour a-
bout the Empire, as he writ to *Mauritius*: which who so-
euer doth, as *Iohn* Bishop of Constantinople did alrea-
dy, and *Cirillus* did afterward, he doth pronounce him
confidently to be the follower of *Lucifer*, and the fore-run-
ner of *Antichrist*. Pope Gregory was a true Prophet, a-
las, too too true a Prophet? for within five years after,
that King of pride, whom he foretold to be so neere at
hand with his army of priests, did vsurpe that chaire,
from whence Gregory did deliuer that Oracle, and hath
held it now about 1000. yeeres, being first called the
vniuersall Bishop, because he hath the iurisdiction ouer
all Bishops. At first, *Donatus* that falling starre. After
that, vniuersall Prince created out of himselfe, because
he had the souerignty ouer all Kings and Emperours,
as *Gregorie* the seventh. So that the Bishop of Rome, is
by a Bishop of Rome prophetically concluded to bee
for his treason *Lucifer*, for the losse of his faith Anti-
christ. But the Bishop, as themselves affirme, cannot
erre in his definitiue sentence: for hee hath the Spirit assi-
stant, and tied to the Chaire. The Bishop therefore is
Antichrist, for that I may cast vp all into a short summe,
Antichrist is a falling starre, a degenerating shepheard,
a dominating Bishop.

CHAP. VII.

*Antichrist within the Church in Road of God,
and how he lifts up himselfe
against God.*

DOe you not behold your selfe in this Looking-
glasse, *Paul* the sift? suffer not your selfe to bee
deceiued by those men, who imagine Antichrist to be
an outward aduersarie, whom the Apostle doth make
an homebred stubborn Traytor: for as he doth abuse
the name of a King, against a King, so he doth oppugn
Christ,

Christ, in the name of Christ. Whom therefore *Paul* doth place within the Church, not without it; and sitting not in a bodily gesture, but in a spirituall government. Besides that, the *thrones of Kings are called the seats of Bishops*. And he sitteth not in a materiall Temple, for Temple is not any where so taken in the new Testament, as *Bellarmino* confesseth; therefore in the spirituall Church, for the which the Temple of God is alwaies taken, as the Fathers expound it. Antichrist hee sitteth in the Temple of God, not in the Temple which hee shall re-edifie in Ierusalem, as is imagined: for that should not bee called the Temple of God, but of the Diuell. Againe, he is said to sit against the Temple, as *Augustine* did well translate it out of Greeke, as if he were the Temple of God, that is, the Church. Wherein the wretched man bearing rule, doth not thinke himselfe to bee God, much lesse God alone, as *Bellarmino* dreameth (Antichrist is not such a foole) but in stead of God: for he sitteth as God, and taketh vpon him as he were God: not Christ, but for Christ: a Substitute to his Person, and an Opposite to his Glory: for in many things hee makes himselfe equall to Christ, carrying himselfe like God, forgiuing sinnes, redeeming soules, making new articles of the faith, the Iudge of all men, himselfe to be iudged by no man. That although hee call not himselfe God, yet he makes a shew as if he were God, as the Apostle teacheth. Is not this the liuely picture of the Pope? Doth it not present him vnto vs, almost palpable? Not so, saith *Bellarmino*, For Antichrist doth thinke himselfe to be God alone, wherein he doth not agree with himselfe.

Bellarmino Antichrist, is the *Messias* of the Iewes, who doth brag that he is sent from God.

He doth not therefore bragge that he is God alone: for God that doth send is one, and God that is sent is another. Againe, he saith, *The Pope doth not sit as God, but as a Bishop*, but yet as he that hath all the power of God,

D

both

*Theod. in 2.
Thess. 2.*

*Chrysostomus.
Occumenius.
Hieronymus ad
Algasum. qua:
11. who all
affirm he shall
sit in the
Church, not
in the Tem-
ple of Ierusa-
lem.*

The Pope
wherein he
makes himself
equall to
Christ.

both in heauen and in earth: as he saith in another place. He sitteth therefore at the least as a Bishop desired. *But he doth not call himselfe Christ.* But hee taketh to him, if not the name, yet the power of Christ. This therefore I inferre.

Who sitteth as God in the Church, and makes a shew as if he were God, the same is *Antichrist*.

The Pope hath done, and doth this:

The Pope therefore is *Antichrist*.

For doe not thinke *Pent* the first, that Antichrist is so foolish to lift vp himselfe aboue God, or doth swell with greater pride then doth best a miserable mortall man. He is sayd therefore, *Not to lift vp himselfe against every God, true and false, as Bellarmine supposeth.* Wherein he doth contradict himselfe.

For a Magician doth not lift vp himselfe aboue all that is God. For he doth not lift vp himselfe aboue the Diuell, who is the God of this world.

But *Antichrist is a Magician*, as Bellarmine saith.

Therefore *Antichrist doth not lift vp himselfe aboue all that is God:* as the Cardinall saith.

But hee doth lift vp himselfe aboue all that is called God, as the Apostle teacheth. To whom not the absence of God, but the name of God is attributed: for the name of God in the Scripture, is given to the Angels in heauen, and the Princes on the earth: for the word *κύριος*, doth not only signifie Maiesticall or Maiesly, but it is also any thing which is worshipped as God, or wherein God is worshipped: And therefore the images & alters among the Heathens, were called *κύριος*. Now when as the Pope beareth rule ouer the Angels in heauen, and ouer the Princes in the earth, and ouer holy things in the Church, it cannot be but hee needes must be Antichrist.

How the
Pope lifteth
vp himselfe
against God.

Bellar. de Pont.
lib. 3. cap. 14.

The name of
God to wh^{ch}
imput^d in
the Scripture.

CHAP. VIII.

How Antichrist doth denie Christ.

N Either suffer your selfe, Pope *Paul* the fifth, to be deluded by them who shal tell you that Christ is not openly, expressly, and directly denied by Antichrist so properly called. For Antichrist was not so blockish, that hee would openly and directly denie Christ, by whose name and profession hee saw so much profit and honour to come vnto him; you may bee sure hee was not so madde. It was therefore requisite that he might both satisfie his owne hatred, and serue his owne turne, he should denie Christ secretly, by consequent & indirectly: for could Antichrist possibly haue held his gouernment so manie yeeres in the Church, if he had openly denied Christ? certainly hee could neuer haue held it; for all those Christians ouer whom he gouerned, would either haue hilt him out for a foole, or burnt him vp for a blasphemour. It was not therefore for Antichrists profit to deny Christ after this manner. Adde moreover that hee is described by the Apostles to be a cunning and a crafty companion, and that he shall come with all deceit of iniustice. Besides all his religion is not called iniquitie, but the mystery of iniquity. And the glosses hath noted, that the mysticall impiety of Antichrist shall bee cloakt ouer with the name of piety. It had bene therefore very absurd to haue denied Christ plainly, openly and expressly, for that did no whit agree either with the good of his kingdom, or the humour of Antichrist, or the mystery of Iniquity. It followeth therefore that he denied Christ secretly, implicitly and indirectly, and retaining the name of Christ, did abolish his faith and doctrine. *But that belongeth to petty Antichrists, to denie Christ secretly and indirectly: but to that great Antichrist directly and*

Porey is a
mystery of
Iniquity.

openly, whereupon his comming is called a Reuelation, as Bellarmine doth sophistically gather. By which words is expressed not the manner of the deniall of Christ, but the manner of vsurping his kingdome. For if you consider the manner of doctrine, the apostacie of the great Antichrist is called mysticall, and so is his opposition, as of all the rest, but that their apostacie from Christ ought to be counted particular, his vniuersall. And therefore for all *Bellarmines* words, that *Antichrist* doth denie Christ secretly and indirectly, as the *Pope*, who though hee doth in word expresly and directly confesse Christ to be God and man, yet he doth closely and indirectly denie both Christs Diuinitie, and his Humanitie.

CHAP. IX.

The Pope taketh away the properties of each nature in Christ.

FOR hee taketh away the properties of each Nature. The Godhead is infinite, the Humanitie finite. The *Pope* doth set out the Deitie of the Father in pictures and images, and doth imagine the humanitie of Christ to be present in many places at once: and therefore doth forge a finite Diuinitie, and an infinite Humanitie.

He doth confesse directly in word, that *Christ* is iust and mercifull, but in deed doth indirectly denie both: for perfect iustice doth not admit imperfect satisfaction, that is humane: and perfect mercy doth not grant imperfect pardon; it doth not remit the fault and retayne the punishment.

The *Pope* doth teach that imperfect satisfaction and pardon is performed by *Christ* to the faithfull: he doth therefore denie vnto *Christ* perfect iustice and mercy, and so makes *Christ* a plaine Idoll.

CHAP. X.

The Pope denieth the three offices of Christ.

HE doth in word acknowledge the three offices of Christ; but indirectly denieth them, his Prophecie, his Priesthood, and his Kingdome.

His prophecie, while hee telleth vs that the Canonick Scriptures, wherein the voice of our Prophet in all things necessarie to saluation is fully contayned, whether they be principles of faith, or precepts of life, to be very imperfect. And therefore doth account his Decretall Epistles among the Canonick Scriptures. Fie vpon such blasphemie, and intollerable pride. Herein he is a very *Iew*, in that he abrogateth Gods commandments by mans traditions. For as the *Iewes* had the vnwritten *Cabala* to interpret the old Testament; so the *Pope* hath brought in his vnwritten traditions, as the *Iewish Cabala*, whereby hee doth bring a sense of his owne, what pleaseth him of the written commandments of God. But with the same argument that Christ did refute the *Iewish*, we doe briefly refute the *Popish* traditions.

First his
Prophecie.

Distinc. 9.
Sic omnes.

The obseruation of humane traditions is the abrogation of Gods heauenly commandments, witnesseth Christ.

Matth: 15.

But Poperie is the obseruation of humane traditions, witnesseth the Decretalls. Here *Duaresnu* said pretily, that it fared ill with mens affaires since the decrees had gotten winges, that is, since the Decretalls were so sawcie as to flie into the Church ouer the Scriptures.

Therefore Poperie is the abrogation of Gods heauenly commandments.

I will bring one example, wherein it appeareth that *Bel-larmine* the Popes sweet-heart hath by his exposition

Bellarmines
lewde dealing
with the se-
cond com-
mandement.

ouerthrowne one of the greatest commandements of the Law. God said, *Thou shalt not make to thy selfe any likeness to worship.* Here Bellarmine distinguisheth, *Thou shalt not worship an Idoll: But thou shalt worship an Image.* A distinction of the word not of the thing. For an Image is an Idoll when it is worshipped. But the worshipping of an Idoll is Idolatrie: and in the Commandement there is no mention made of an Idoll, but of a likeness, and that of every likeness, which as it were the genus or generall doth comprehend equally both Image and Idoll. But *Idolatrie is to worship the Creature for the Creator*, yea by your leave with the Creator too; for the worship of any likeness is absolutely forbidden in the law, whether it be worshipped for God, or with God. And the reason of the prohibition is absolute. Idolatrie is compared to fornication, and God to a ielous husband, who by no meanes will haue the likeness of any thing to be worshipped either before him or with him. Bellarmine seemeth to alledge the same excuse for his idolatrie, which the harlot doth for her adulterie: for she telleth her ielous husband, I tooke not this Lecher for my Husband, but for my Friend, I tooke him with you, not for you: So this adulterous minde of Bellarmine answereth to God, that is full of ielousie: I do not worship the image for God, but with God, not for the Creator, but with the Creator. But God as a most ielous husband doth absolutely forbid any worship of an image, as the lewd imbracing of an adulterer: and therefore *S. Iohn* calleth the worshipper of an Idoll, the worshipper of the Deuill. Now it is plaine that the Pope is a worshipper of an Idoll, therefore the worshipper of the Deuill. The Pope oweth me a good turne for saying he is an Idolater, wherein I feare I shall seeme to prevaricate and dissemble, that while I giue him the name of an Idolater, I take from him the name of Antichrist.

Ioh: 9. v. 30.

For Antichrist is not an Idolater, as Bellarmine would haue it.

The Pope is an Idolater, as truth it selfe would haue it.

Therefore the Pope is not Antichrist.

I counsell the Pope that if he giue credit to *Bellarmines* proposition, he graunt our assumption, so while he take to himselfe the name of an Idolater, hee may happily lay aside the name of Antichrist. But he will resume it, so giddie headed and wauering is *Bellarmines*.

By whose confession, *Antichrist* doth worship *Mazaim*, that is as he saith the Deuill.

But the worshipper of the Deuill is an Idolater.

Antichrist therefore is an Idolater.

But the Pope hath taken to him the note of an Idolater from holy *Iohn*: let him therefore take againe to him the note of Antichrist.

From hence ariseth that which I intended to proue, that the Pope doth nothing else but abrogate and annihilate a principall commandement of God with his tradition and opposition. What is it to denie the Prophecie of Christ, if this be not? what? as though hee hath not only corrupted but also peruerred the Gospell of Christ, while hee hath suffered a fift Gospell to be coyned by his *Dominicans*, as *Matth: Paricensis* doth witnesse. They called it the Gospell of the Holy Ghost, and the eternall Gospell: wherein they taught that Christ is not God, nor his Gospell the true Gospell, and that compared to their Gospell, his was the shell, and theirs the kernell. O blasphemie to be punished with hell fire. Hereof they be the *Neptunian* or rather *Vulcanian* Fathers, who in that *Tydentine* turnace haue by their fiering and hammering shap't out that prophane Gospell anew, but without the name of the fift Gospell. Although *Clement* the eight did of late gladly and willingly take vnto him the name of the fift Euangelist, put vpon him by crouching *Gabriel* that detestable Parasite, as though *Clement* had finished the fift Gospell; which doth not onely giue a blow to the foure Gospells, but a deadly wound. The authors whereof doe incurre *Pauls* curse,

which

The Popes
fift Gospell.

Anno 1554.
Matth. in Hen.
3.

which is denounced not only to Popes, but to Apostles, and Angells, if any shall bring in not a contrarie but another Gospell. Not if any contrarie, but if any besides that which the Galathians receiued of *Paul*, that is, besides that which they had receiued out of the legall and euangelicall Scriptures, as *Augustine* did expound the place; if they doe not only preach or overthrow the whole Gospell, but if they doe neuer so litle preach beside the Gospell, or doe thwart any thing, as *Chrysostome* hath explained the place. For another Gospell doth not only corrupt, but peruert the Gospell of Christ. The Pope of Rome doth not onely bring in another, but a contrarie, wherein hee doth not onely adde many things, but oppose many things against the Gospell of Christ. In the one, hee doth weaken the Gospell; in the other, he destroyeth it; for euery addition doth import an imperfection, euery opposition a fallhood. And therefore Poperie is to be deemed not only a corruption, but a subuersion of the Gospell. Out of that fift Gospell is their new Creed of their faith taken, which conteyneth twelue articles of the faith to be discuffed in the Dialogue following. For the making whereof diuers Popes heretofore rooke great paines, and euery one added a peece of his owne, till it came to full perfection by *Pius* the fourth, and hath been lately printed by your authoritie *Paul* the fift, that the great glory of your omnipotent power in the Papacie might appeare. As likewise the conformities of *S. Francis* are lately brought to light, and by your commandement published in print, I thinke that typicall Iesus being brought againe into the world by you might remoue the true Iesus out of his throne. Let God arise, and let his enemies be scattered. Let true Iesus vtterly confound the typicall Iesus. Do not these things *Paul* the fift manifestly proue that thou art that great Antichrist, who althogh thou do openly in word confesse that Christ is a Prophet, dost in very deed indirectly

rectly denie and ouerthrow the Prophecie of Christ?

More then that, the Pope doth indirectly ouerthrow his Priesthood and his kingdome.

His priesthood whereon dependeth the sacrifice and intercession of Christ, while hee doth erect another priesthood which doth either offer another propitiatorie sacrifice, or doth reiterate the sacrifice of Christ as imperfect. When as the Apostle doth proue throughout the whole Epistle to the *Hebrewes* that the propitiatorie sacrifice of Christ if you seeke for the number is but one, if for the time is but once offered: if for the Priest: by himselfe; if for the place, vpon the Crosse; if for the manner, bloudily: if for the vertue: exceeding effectuall to make holie the faithfull. With what face therefore doth the Pope either deuise another propitiatorie sacrifice, or cause that to be often repeated of prophane Priests vnbloudily vpon the Altar, as though the bloudy sacrifice of Christ were not sufficient to make perfect the beleeuers? wherein he sheweth himselfe an viter Aduersarie vnto Christ. *But they doe daily sacrifice Christ say they, that they may apply him to the faithfull.* But the Apostles did not sacrifice Christ, but propounded him in the word and sacraments, that they might apply him to the faithfull.

Out of the sacrifice of Christ the redemption of the Church is the first part of his priesthood, which the Pope of Rome hath communicated with the Saints.

Thus they speake of *Gregorie*.

Let him save vs from our sinnes, that in heauen with the Saints we may rest.

You would thinke that *Gregorians* not *Christians* speake. Of *Peter* and *Paul*,

Grant that by both their merits wee may obtaine the glory of eternitie.

It is true that it is said, that the Lord can hardly be discerned from his Apostles.

O blessed mother

E

Satisfying

2 His Priesthood.

Heb. 10. 14.
Well expounded.

Out of the
Romane Bre-
uiarie.

In the Parisian Mifal.

Edward. in
Mari. lib. 1.

1. Tim. 2. 5.

3 His king-
dome.

Satisfying for our finnes
By the right of a mother:
Command the redeemer.

So that the Jesuites doe thinke meete to saluation to mingle the mothers milke with the sounes blood: and they do appeale from the seate of Gods iustice, to the seate of his mothers mercy, whom they call the goddesse and Queene of heauen. So that poperie is no more to be called Christianisme, but Marianisme.

Now if the Pope doe communicate the office of redemption with the Saints, what maruell is it if they impart the office of intercession with them? whereas the Apostle doth affirme, there is but one God, so but one mediator betwene God and men the man Christ Iesus, one mediator of intercession, who doth offer vp our prayers to God, as he that alone doth pay the price of redemption for vs all, fith the efficacie of his intercession dependeth vpon the merit of his redemption.

Last of all they professe Christ to be a King in word, in deede they deny him. And whereas Christ doth walke in the middell of the 7. golden candlestickes, and is not onely present in his Church, but President of his Church: this exorbitant Priest, made a Vicar by himselfe, and a voluntarie Prince, doth raigne and rule by his tyme as if hee were absent, and taking vnto him the whole power of Christ in heauen and earth, makes Christ but a titulare King, and an idle God, so that he seemeth againe with the Iewes to mocke him in setting a crowne of thornes vpon his head, and giuing him a reed for a Scepter into his hand. But Christ is a king invisible, the Pope visible. But Christ although invisible yet he is really in the Eucharist, yea carnally, as the Pope teacheth, falsly, yet he teacheth it: but in the reall presence of the greater that is Christ, there is no reall presence of the lesser, that is the Pope, so the reall presence of Christ in the Eucharist doth take away the visible and spirituall King out of the Church.

Now

The benefits
of Christ di-
minished.

Now seeing in deede he denieth the offices of Christ which he professeth in word, what maruell is it if he diminish the benefits which spring out of the offices? if making of the crosse, he weaken the merit of the crosse; if teaching his death hee abolish the power of death: if granting the spirit, he extenuate the force of the spirit; if preaching the Gospell he put out the light of the Gospell: while he doth confound free will with Gods grace, mans satisfaction with Christ his blood, inherent iustice with impured obedience in iustification: that part of saluation being attributed to man, part to God may diuide the glory of so excellent a worke betweene God and man. Wherein I cannot rightly determine whether Antichrist hath offered more contumely to God or wrong to man. Out of the premises I argue briefly thus.

Whosoever doth denie Christ closely and indirectly, is Antichrist.

The Pope of Rome doth deny Christ closely and indirectly and taketh away his natures, his properties, his offices, his benefits.

The Pope therefore is Antichrist.

Wherein he doth alwaies one thing and pretendes another.

He is therefore a cunning craftie Antichrist.

CAMP. XI.

Wherein the smokie Kingdoms of Antichrist is plentifully described out of Iohn.

SAINT Iohn saith that the key of the bottomlesse pit is given to the starre that fell from heaven. Now marke in this hellish businesse, how diligent this Angell of darkenesse sheweth himselfe.

For as soone as he receiveth the key, hee presently vseth it to opening of the bottomles pit, as it followeth

Apoc. 9.
The Pope the
key Keeper of
Hell.

in Saint *Iohn*: from whence ascended the smoke of the pit, as the smoake of a great furnace, and the sun and the aire were darkned with the smoake of the pit.

3. Therefore Antichrists kingdome is darke and smoakie, I doe not thinke that any, who knoweth but his letters, much lesse any learned man to be so weakē an Interpreter of the *Apocalips*, as to thinke the outward darknesse is here meant: and that the darknesse of this sunne, which we see, or of this ayre which wee breath, and not rather the darknesse of soules, and mindes is here vnderstood, or that smoake out of a furnace, rather then out of hell is heere described. Now the kingdome of Christ is the kingdome of light, and therefore the kingdome of Antichrist is the kingdome of darknesse. At the sound of the fourth trumpet, *Saint Iohn* saith, *that the third part of the sunne, the Moone, and the starres were darkned*: When *Marcion* destroyed Christs humanity, *Arrius* denied his diuinitie, so that the world was turned *Arrian*, *Entichers* confounded his natures, *Nestorinus* diuided them, when *Pelagius* obscured the grace of Christ, but all these were nothing to those vniuersall darkneses brought in by *Antichrist*. For hee tooke some contagion from each of these, and added much of his owne; When he commanded the Scriptures to be shut up in an vknownne tongue, lest the people might vnderstand God speaking vnto them: when hee commanded prayers to be made in an vknownne tongue, that the people might not speake to God with vnderstanding: when he taught implicite faith, that is brutish ignorance, whereby hee blinded their mindes with incredulity: when hee set pictures before them not to be gazed on onely, but to bee adored, that he might feede their eyes with vanities, and choake their soules with idolatrie. Doe you not perceiue the bottomlesse pit to be wide open? you do not see the smoake rising out of the pit for the darknesse which hath darkned the sunne and the aire. For the kingdome of byes is the kingdome of darknesse. While hee hath taken a

way

The darknesse
vnder Anti-
christ.

Apoc. 8. 12.

No compari-
son betweene
the old Here-
tiques and An-
tichrist.

Scriptures in
an vknownne
tongue.

Implicite
faith.
Images to be
adored.

way the Scriptures as pearles from Swine, and prescribed prayers as pratings for parrets, and deliuered faith as an instruction for asses, and allowed images as books for ideotes. So Antichrist hath obscured the eternall Gospell of Christ more cleare and bright then the Sun it selfe, with the thickeesse of hellish darkenesse, being worthy to be choaked vp with the smoake of the pit, that selleth nothing else but smoake: as is euident by the doctrine of Antichrist, cleane contrarie to the doctrine of Christ. For the doctrine of Christ doth bring forth 4. principall effects: 1. It doth cast downe the corrupt nature of man.

2. It doth aduance the sauing grace of God.

3. It doth weaken the strength of concupiscence.

4. It begetteth peace of conscience.

So it settles true humilitie in a sinner. 2. Right faith toward God in him being humbled. 3. Holinesse in him being faithfull. 4. And security in him being holy. Whereby 1. displeasing himselfe, 2. and trusting in God, 3. And liuing holily, 4. hee is secure in his way, and triumpheth ioyfully in his end.

The doctrine of Antichrist doth bring forth effects cleane contrarie.

1. It doth extoll the corrupt nature of man.

2. It doth diminish the free grace of God.

3. It addeth matter to increase concupiscence.

4. It withdraweth peace of conscience.

For 1. it maketh a sinner proud with a conceit of his owne strength. 2. Vngratefull by the diminishing Gods grace. 3. Inwardly filthy. 4. outwardly glorious.

4. Doubtfull in the way and fearefull in the end. That 1. neither he knoweth himselfe truly, 2. Nor beleueth in God rightly, 3. Nor liueth holily, 4. Nor dieth quietly. You haue Paul the first the very forme and face of Christianitie, and Antichristianitie set before you and yours, that they might loue the one and detest the other. No Egyptian darkneses are more grosse, no Cym-

Scriptures as pearles for Swine.
Prayers as chattering for Parots.
Faith for asses.
Images for Idiots.

A short description of Christian religion.

A short description of popery.

merian to bee compared with these darkeneses of the Popes kingdome which Antichrist the Angell of Hell hath ferche out of the smoake of the pit.

CHAP. XII.

Antichrist his ministers are Locusts, whose properties are Described.

WHose ministers, the Locusts and Scorpions being ingendred of smoake and darknes it makes well for them, that the world is full of darknes. Blinde speculation will be more bountifull to them, then quick-sighted religion.

The Locusts came out of the smoake, as *S. Iohn* saith, the Locust is bred of corrupt smoake, an Antichristian Monke out of peruerse doctrine, who neither can sit aloft by beauly contemplation, nor walke beneath according to Gods ordinance, but being lifted vp by certaine *Libertine* speculations into heaven, fallen downe againe to the earth: and when he hath deliuered many things truly and grauely about the Trinitie, doth presently fall backe to price of idle traditions, mingling some truth with much falshood, like the Deuill who mispasse premises to inferre false conclusions. The Locusts spring out of the ignorance of the people, as it were out of smoake.

The Locusts are either eldred or younger. The eldred out of the familie of *Francis, Dominicke, Bernard, &c.* The younger out of the fildes of lymping *Loysles*, the *Bernard* seuered and polished, who after they had translated the Bible into the English tongue; they of *Rhemes* the New, and those of *Doway* the Old, they made certaine smooke interpretations, whereby they bring obscuritie to a fower translation. So the translation intricate enough in it selfe, is made more intricate by

Apo. 9. 3.
What a Locust is.

The diuision
of Locusts.

their notes. As you may see in this very mysterie, whose parts being plaine enough, by the rest & event, is much obscured by the darknesse rising out of the Glosse, and Commentarie of the Iesuites. 1. S. Iohn saith, *that that Antichrist was in his time, whom Paul saith shall continue till the coming of Christ*; what can be more cleare? To this place they bring obscuritie out of the Glosse, when they imagine that Antichrist shall be one man of three yeeres continuance. 2. S. Paul makes him an Apostata not from the name of Christ, but from the faith of Christ, and doth describe the Apostacie by two evident notes. This place they darken with their Glosse, which tels vs that he is a Iew, who neuer came to Christ, and therefore can neuer depart from Christ.

3. What is more cleare, then that the City with seven Hills, that dominating City, is the seat of Antichrist, as S. Iohn sets it; now made the Temple and Church of God, as S. Paul will haue it, that is Rome by their owne confessions; and yet this light is darkened with another Glosse, that Ierusalem is his seat, whose final destruction Christ did foretell should be after the preaching of the Gospel over the whole world; & the Prophet Daniel, that the dissolution of the Temple shall continue to the consummation and end, that is the end of the world; as not only Ierome but Christ himselfe hath expounded. Yet they glue the lye both to Daniel and Christ, when they ouerface the matter, saying that Ierusalem shall be builded againe by Antichrist, together with the Temple, wherein he shall sit and reigne. 4. What is more evident then that Eue was translated; but he should not see death? yet to this plaine Text they put a darke and contrary Glosse, when they say that he shall returne againe, and sit downe, and be killed forsaake by Antichrist. Doe you not perceiue that the Locusts doe spring out of the smoake of the pit, which doe darken with their Glosses certaine places of the Scripture, that be as cleare as the sunne beames. So that all their endeoures are to darken, neuer to bring this

Places of
Scripture ob-
scured by po-
pish interpre-
tations.
1 Ioh: 2. 18.

Math: 24. 14.

Luc: 21. 22, 24.

Heb: 11. 35

2 Ioh: 1. 10

2 Ioh: 1. 10

2 Ioh: 1. 10

The Pope like
Democritus.

this myſterie. They feare nothing more then that *Antichriſt*'s hood ſhould be pluckt ouer his cares, out of which now like *Democritus* he laugheth at all the world, which hee hath deceiued with his ſmoake. As the Poet brought ſorrowfull *Agamemnon* vpon the ſtage, with his head couered for the greatnes of his griefe: So theſe good fellows bring vpon the ſtage, their pleaſant *Antichriſt* hoodwink for the greatneſſe of his ioy, that the world may not ſee how he ſceeres at them.

The number
of the Locuſts

5. The multitude and number of Locuſts is anſwerable to the number and power of the Monkes old and new: chiefly the *Ieſuites*, whoſe ſwarmes do adde greater force to doe miſchiefe.

Apoc: 9. v. 4.

6. Power is giuen to theſe Scorpions ouer the earth, and charge giuen them that they hurt not the graſſe of the earth, nor any greene herbe, nor any tree, but men onely, as it followeth in *8. Iohn*. Theſe Locuſts then are reaſonable creatures, yet ſuch as abuſe their reaſon to the deſtruction of men: for they doe not trample vpon herbes and trees, but doe annoy the bodies and ſoules of men, whom they ſtrike with their ſtings, infect with their poyſon, and kill with a lingering death.

The practice
of Ieſuites.

Theſe *Ieſuites* whom theſe Locuſts and Scorpions doe liuely repreſent, doe choke vp with their poyſon, and extinguiſh the fidelitie of ſubiects toward their Prince, and the faith of Chriſtians toward God.

The Popes v-
ſurped power
ouer Princes.

The fidelitie of ſubiects, when they teach they are releaſed from the Oath of Allegiance giuen to their Princes, whom the Pope doth denounce excommunicated: who can driue out of his Kingdome, and depriue of his gouernment Kings Catholike in the faith, but wicked as gentes, hereticall Kings as *Voluſus*, as *Bellarmino* writeth, neither only open but ſecret Heretikes, as *Symonians*, nor thoſe onely, but their ſonnes and followers are vtterly to be rooted out, as *Crefwell* agreeth with *Symonians*, by any meanes whatſoeuer, as *Sauanders*, either by open force, as *Ieſabel* by *Iohn*, or by craft, as

2 King: 33.

Holo.

Holophernes by *Iudub*, as *Rainoldus* & *Bourcbier* write: or by knife & dagger, whereby *Henry* the 3. & *Henry* the 4. were most basely murdered, either of them being a Catholicke, as they terme them, only because they fauored heretikes & that before sentence was denounced against them; or els by a dag & poyson, by which means *Queen Elizabeth* was often assaulted, as *Walpoole* and *Comenius* perswaded: or else with gunne-powder, wherewith *King James* with all the Kings Progeny and Nobilitie, and the whole Kingdome of Britaine should haue been vtterly ouerthrowen by certaine wicked English conspirators, as *Garnet* the *Provinciall* of the *Iesuites* in England thought meete: whereby it is manifest that the Cheargy-popery, whereof *Iesuitisme* is the braine, is nothing else but a catechisme of treason. Must we not heere needes acknowledge the poyson of Locusts and Scorpions, whereby the Allegiance of subiects towards their Princes is shaken off? Let vs looke after another kinde of poyson, if you please, whereby the soules of simple people are infected, to choake vp the faith of Christians, which they teach must be secret and implicite, that the Lay-people must beleue as the Church beleueeth, when as they know not neither what themselues, or the Church beleueeth, as *Bellarmino* saith, that *faith is not placed in the vnderstanding, but in the assent.* i. The Colliars faith, or that circular faith which *Staphilus* so much commendeth, the master of the sentences proueth out of the first of *Iob* ver. 4. *While the oxen were at plow, the asses fed neere them*, Many saith he, beleue such things they know not, and they haue their faith couered as in a mystery. He liketh the greater and Docters to Oxen, the lesse and the simpler to Asses, who in their humility adhering to the greater, beleue in a myserie: an asse-headed interpretation by the masters leaue.

8. Whereby it appears that Laike-popery is nothing else but meere foolery.

F

9. Neither

The ciuill practise of Papists against Princes.

The gun-powder treason from Iesuites.

The Papists poyson the faith of Christians.

Mat. sent. lib. 3 distinct. 25.

Lombards foolish interpretation.

Verf. 4.
Whom the
Locusts doe
hurt.

Verf. 5.
Locusts kill
not, but afflict
men.

The Papists
enemies to
certainty of
saluation.

9. Neither doe these Locusts and Scorpions hurt all men, but those onely which haue not Gods marke in their fore-head, their mindes they goe about to intoxicate with their poyson. As *S. Iohn* saith, that the great heapes of vnbeleeners are onely the prey of the Locusts.

10. It is giuen to the Locusts and Scorpions, not to kill men, but to afflict them for five monthes, but how can that be true, say some, when as the Iesuires be terrible Cut-throates.

I answer, that *S. Iohn* in this verse speaketh of the slaughter of soules, which these destroying Locusts doe chiefly deuoure. Wherein they doe not kill men at a blow, but by afflicting them by little and little, as they which bee stung of Scorpions, consume away by lingering grieefe. This is *S. Iohns* sense, when he saith, that the Scorpions doe not kill men, but torment them.

For when these Antichristian scorpions doe infuse and conuay the poyson into men, what gnawing and pritching doe they leaue behinde them? how doe they vex mens consciences? how doe they inwardly bite and sting? men feelee themselves to bee miserable sinners, and after death stand in horrow of iudgement. They heare little of the true fire of hell, much of the false fire of Purgatorie from the Monkes, they feelee the bitterneffe of sinne, they feelee not the sweetneffe of the remedy. They neuer heare of Christ; They giue eare to the monks, preaching historically of the crosse, of the death and resurrection of Christ: but of the vertue of the crosse, of the benefit of his death, of the efficacy of his resurrection, (the force and power whereof doth consist in speciall application) not one word. Yea, rather these Doctors cry out that it is presumption and arrogancy, if the wounded conscience of a penitent sinner be certainly perswaded by faith, that Christ Iesus is his Sauour, or that he may confidently trust he is in the estate of grace, vnlesse an Angell doe specially reueale

ueale it vnto him, as though to a faithfull mans spirit, the spirit of Christ, the God of the Angels doth not giue a more inward, more certaine, and a more excellent testimony that he is the sonne of God, the heire of heauen, and fellow-heire with Christ, so that the faithfull man feeleth, that hee is gouerned by the spirit of Christ, from whom heereceiued that testimony, and doth ioyne the grace of that gouernment, with the grace of that comfort. Neither of this do those locusts feele or reach, who while they deprive their auditours of the holy confidence in Gods mercy, nor suffer them to serue God with a sun-like, but a seruile spirit, and therefore not with the reioycing of the spirit, nor suffer them to enioy peace of conscience in the midst of their afflictions, and send sinners trembling for feare to the treasure of the Church, as popish indulgences, and humane satisfactions, and such trifling toyes of the same kinde. In the meane time the crafty teachers, and the vnhappy hearers, being vterly voyd of true faith and repentance, when they haue done all they can doe, for all that inwardly feele, inwardly, I say, feele the horror of Gods diuine iudgement, and the most greuous torment of the afflicted conscience, and this falleth out after those scorpious haue stricken them with their stings: whereupon their greefe is like the greefe of a scorpion, when it hath stung a man.

For as when a Scorpion stings a man with the sting of his taile, the wound is not presently felt, but the deadly poison doth afterward spred it selfe abroad: So those that be hurt by these *Loyall* Scorpions, doe not presently feele the hurt, but doe by little and little perish without sense, as soone as they sucke in the venome of their poysonfull doctrine. So these Locusts doe hurt men with their number, venome, and sting.

The manner
how Papists
torment mens
conscience.

CHAP. XIII.

Other properties of Locusts.

11. **T**Hese be strange Locusts that are resembled to horses prepared for battell. What comparison can there be betweene a base Locust, and a warre-like Horse? Thus notwithstanding the strength of this wild Locust is expressed.

12. The Locusts doe likewise weare crownes vpon their heads, heere hee setteth downe the cunning and the craft, It is worth the noting, that the heads of those Locusts are sayd to be crowned, when the hornes of the Sea-beast afterward are sayd to be crowned: why so? Because the Priests haue more preuailed with their subtilty and craft, then the Ethnick Emperours with their power and force.

13. But the crownes the Locusts weare, are not of golde, but like to gold, Heere hee sets out their pride, true and golden crownes are fit for Kings, false and couterfet for Priests, and therefore are sayd not to be golden, but as it were golden. Whereat, as if they were true, and their owne, they waxe very proud: for by the sufferance of Princes they are growen to that power, that they haue often cast off their golden crownes.

14. The faces of the Locusts, are as the faces of men, wherewith they deceive men.

15. They haue womens lockes, which signifie the diuerse enticements and deceits of false doctrine: where againe their cunning is described.

16. Teeth as it were of Lyons, wherewith like their Master that roaring Lyon, they rend asunder, & tear in peeces those with their iawes, whom they caught with their guile. Heere you haue their fiercenesse and their cruelty.

“ 17. They had habergions; like habergions of iron.

"iron. These noble Locusts, very warlike, with
"crownes vpon their heades, mens faces, womens
"haire, Lyons teeth, armed at all points are elegantly
"and liuely described by the holy Ghost.

Some will happily obiekt, that all this place is not to be vnderstood, of *Antichrist*, and his Ministers, but of the *Turkes*. I answerethat cannot bee. For whereas at the sound of the 4. Trumpet, the Angell had foreshewed the Arch heretikes, the forerunners of *Antichrist*: at the sound of the 5. Trumpet, the Angell brings in the King of the Arch-heretikes, before which the Angell beginneth with that dreadful Proem in the 8. chap: about the end, crying with a loud voice, wo, wo, wo, vpon the inhabitants of the earth.

"By the first wo signifying the darke kingdome of
"Antichrist: by the second wo the violent tyrannie
"of the Turke: which cannot be one and the same, be-
"cause he saith in the 12. vers: one wo is past, and be-
"hold two woes follow after. This is not therefore the same, but an other wo.

By the third wo the terrible appearance of the last iudgement.

But *Bellarmino* saith, but proues it not, That *Luther* is that falling starre, and that *Lutheranes*, and *Protestants* are those *Locusts*. Hauing forgotten that *Paul* the first, that Prince, is the Captaine Generall of those warlike *Locusts*. Who after hee had compared the most renowned King *JAMES* to *Julian* the Apostata; doth secretly signifie that hee is denounced excommunicate, and may be slaine by his Subjects in bataile, but not by cutthroates. Bloody Cardinall, fitly painted out by a Pasquill, a Lyon in the caue: with this Motto well applied

Open the caue, and you shall see his disposition.

This iest is too bitter, will some say, to bestow vpon that great learned Cardinall. Is it so? he that allows the murder of a King in fighting, doth not he deserue

Cap. 9. v. 1.

Bellarmino
lewd dealing
with the King
of England.
Bellarmino.
Christiana vic.
Pacemius.
Becanus.
Personius.
Cidonius.
Garnettus.
Gerardus.
Grenwellus.
Creswellus.
Reynolds, and
infinite other.

a sharpereprooffe in writing? Hee doth not deale with our most worthy JAMES as a King, and wee doe not meane to deale with him as a Cardinall. Hee was learned heretofore, now he is malicious: heretofore he was a cheife man in disputation, now in rebellion. Heretofore a close enemy, now an open. Heretofore the scorpions venom was not wanting in him, but lurckt in him. *Cardinall Comensfis* set on *Parry* that Cutthroate, to murder *Queene ELIZABETH* with his dagger. *Cardinall Bellarmine* nothing the honest, but the cunning, denieth that the King may bee dispatcht by a murtherer, but by a Souldier he denieth not: As if there were any difference in the case of murther, whether one kill a King in a Campe, or vnder a canopie, by open warre, or secret treacherie. That may be rightly spoken of *Bellarmino*, that *Cicero* spake of a great Lawyer, *hee must kill a King, that will vse his helpe*. Therefore that may be well said to this slippery Sophister, this armed and bloody Locust, which *Martiall* said to a certaine Cobler.

*Good Tortus be not angrie with my iest,
I take thy craft, I meane thy life none ill;
Indure it man: from mirth I will not rest,
When thou dost thinke that others thou maist kill.*

How ready a Scholler *Mariana* this mans Auditor found of *Ramilius* the death of that illustrious French King *Henry the 4.* neuer sufficiently to bee lamented, neuer of kings sufficiently to be reuenged, doth too too well declare. The first of his Schollers strooke out his tooth, the second tooke away his life, themselves buried his heart. A magnanimous and valiant King murthered of a base rascally parricide, like to *Cesar* in his life, like in his death, for so hee is bemonde of a Christian Poet.

*Cesar in valour I was like to thee,
In kinde of death we likewise do agree:
The knife before thee tooke away thy breath,*

The

The cruell
dealing of the
Popists with
Hen: 4. the
French King.

Cesar and *Hen: 4.*
compared

*The knife behinde me brought me to my death:
Thou by the handes of Senators didst fall,
I by a base and Savage Caniball.*

But this Rouge you will say was not *Marius* Scholler;
no more then *Cassby*, *Percy*, *Write*, and *Faux* were
schollers to *Garnet*, *Parsons*, *Gerard*, and *Grenwell*.

18. But let vs returne to Saint *Iohn*, who giueth the
Locusts stings in their tailes, and a short time to hurt.

19. Whose King being the Angell of the bottomlesse
pit, he brings in at the last, whose name in *Hebrew* is
Abaddon, in *Greece* *Ἀβaddon*, that is, destroying. The
very Romane Antichrist himselfe destroying soules, o-
uerthrowing common weales, casting downe crownes,
dissipating Churches: being armed with so many blou-
dy lawes, so many conspiring Councells, so many war-
like Legions, fetters, halters, gallowfes, racks, fires:
inuiroed with so many Inquilitors, so many cursatiue
Iesuits, some of them dogmaticall, some pragmaticall
King-killers, that hee may be rightly called *Abaddon*
and *Ἀβaddon*.

You see, *Paul* the fist, the disposition of the Romane
Antichrist, by the starre that fell from heauen; by the
key of the bottomlesse pit which he receiued: by the
pit which he opened: by the smoake of the pit which he
brought forth, by the kingdome of smoake which hee
built vp, by the stinch of the smoake that he thrust out,
by the Locusts and Scorpions which do very liuely re-
semble the Monkes new and olde: by their infinite
swarmes whereby they do hurt: their double venome
which they instill: their deadly sting wherewith they
strike: their power, pride, cunning, cruelty which they
practise: very worthy subiects of their King *Abaddon*
whom they obey.

Verf. 16.

The descrip-
tion of Anti-
christ,

CHAP. XIV.

Wherein is set downe actions of the Beast.

OF what kinde Antichrist is wee haue expounded, now wee must shew whereabout hee is occupied. The starre which fell from heauen doth shew his disposition: The beast that rose out of the earth shall expresse his action. Saint *Iohn* describeth two beasts, one ascending out of the sea, another out of the earth. The first doth resemble the *Romane Empire*: the other *Antichrist* properly so called.

The *Romane Monarchy* rose out of the sea: that is out of a turbulent state, out of the factions and disorders of nations, as out of a troublesome sea: who is called a beast not in respect of his ciuill authoritie, which he hath from God, but of his beastly vices, which hee tooke from the Dragon.

The Prophet brings in another beast rising out of the earth, not the same, but diuers from it, like in many things, yet not the same. For I saw saith Saint *Iohn* another beast rising out of the earth, which is both the seventh head of the *Romane* beast, and yet a beast in it selfe, for her different beginning and nature.

1 Ascending out of the earth: therefore Antichrist is the sonne of the earth. Therefore from the earth, being borne of earthly and sensuall concupiscence, and diuclish counsell: as *Iames* the Apostle doth ioine these 3. signifying all one thing, *earthly, sensuall, diuclish*.

2 She is said to speake as a Dragon, although shee dissemble the 2. hornes of a lambe, whereof I spake before. And herein *Bellarmino* doth almost agree with vs. That by the Dragon the Deuill is understood, by the first beast the great number of sinners but under the *Romane Empire*, as we haue set downe by the consent of all In-

terpreters,

Saint *Iohns*
Sea-beast.

Saint *Iohns*
land-beast.

The actions
of Antichrist
the land-beast

Ia. cap. 3. 15.

To speake like
the Dragon.

terpreters, neither doth *Bellarmino* greatly denie it. By the later *Beast Antichrist* as elsewhere, as also the *Preachers and Apostles of Antichrist* being the head of the first beast, cut off, and living againe, hee doth acknowledge much vs to be the true image of that *Beast*.

3 She is said to worke all her power in his sight. First it is certaine that one and the same seat the citie with seauen hills belongeth to them both, which hath ruled ouer Kings and Princes, which can bee no other then that great Lady *Rome*. In which seate the land-beast did succcede the sea-beast and deriued all the power of the *Romane Empire* to herselfe, so that by her owne men it is called the Kingdome of Priests, shee doth shew all the power of the first beast in his sight, that is at *Rome*.

She worketh
in the sight of
the first beast.

4 She doth constrain the earth and the inhabitants thereof to worship the beast, how will some say? when the Pope doth enforce the inhabitants of the earth not to worships the Emperour, but himselfe.

So you are to vnderstand the beasts not to be the person that did raigne, either in the Empire, or in the Popedome; but those tyrannicall powers, which those beastly persons did put in practise. Againe you are to consider the Papall power to bee truely imperiall, and although it commend it selfe vailed with the name of Christ, yet that it was brought in by the Dragon, as well as the other; that it might worship the Dragon, and be an expresse image of the Imperial power, which contained in it the Papall. For the Emperour was the cheife Bishoppe. Now the Emperours did belch out blasphemies against God; condemne the true worshipp of God, oppresse the true worshippers of God, maintaine the worshipp of Deuils: and did openly serue the Dragon, from whom they receiued their tyrannicall power. And what did the Popes? Did they not with a blasphemous mouth challenge to themselues the diuine name, and godhead with *Domitian*? did they not

The actions
of Pagan Em-
perors.

The action of
the Antichri-
stian Popes.

What popery
is.

scosse at the grace of Christ, with *Iulian*? did they not persecute the seruants of Christ, with *Dioctesian*? did they not bring in the worship and doctrine of Deuills? and while they did openly professe the name of Christ, did they not closely and secretly serue the Dragon? So the difference betweene the Emperours and the Popes about the manner of worshipping the Dragon was somewhat but in plaine truth nothing at all. But heere is a necessarie distinction to be vsed. There was in the Emperours a blinde ignorance of Christ, in the first Bishoppes a true confession of Christ, in their successors a fained, who did in word condemne the olde Romane Idolatrie and tyrannie, but did call it backe againe in deede. For *what is poperie indeede if you doe truly weigh many of the parts of it, but refined paganisme.* The Authors whereof were so bewitched of the Deuill, that they intended one thing, and did another: in inuention they worshipped God, in very deede the Dragon; as deceiuers, so deceiued; the principall Authours of the Deuills worship, as *Saint Iohn* saith, of the doctrine of Deuells, as *Saint Paul* saith. What is popery else therefore whether you consider the worshipping, or the doctrine but secret *Draconisme*?

1. They thinke that they do gaily well, when they call vpon other Mediators, either Angells or Saints: when they adore the Pictures of Saints: *yielding worshipp to the Image* (as they say) *which is due to the example*, when as the contrary is fit, to giue no worshipp to the Image when none is due to the substance. They thinke they do passing holily, but indeede they worshipping the Deuill, when they worshipping the Image as *Iohn* teacheth, whence *Lactantius* concludeth, *there is no religion there where there is an Image.* Hence it followeth that the Romane Synagogue is void of religion which is full of Images. The Popes imagineth that they be Masters of abstinence and continencie, when for conscience sake they forbidde meates and marriages: when

when as in truth they bring in the doctrine of deuills, as *S. Paul* teacheth. They doe not intend so, you will say. The murtherer doth not intend to kill his Father, but his enimie; but in stead of his enimie hee killeth his Father in the darke: shall we say hee killed not his father but his enimie, because he intended not his fathers but his enemies death? which if it be absurd to speake in this outward darknes, do we not thinke it as absurd in this inward darknesse of the soule, if any man say that he doth worship God when hee doth worship the Dragon, because hee doth intend to worship God not the Dragon? Therefore the Emperours, and the Popes doe agree in a third, that is, in worshipping the Dragon, from whom they haue receiued their power. Adde hereto that the Pope, in whom the image of the first beast doth reuiue and liue againe, as shall appeare afterward; while he driueth men to worship himselfe, it may be said, that he doth compell them to worship the image of the first beast: from whence thus I dispute.

He that compelleth men to worship the image of the first beast, is Antichrist.

The Pope doth compell men to worship the image of the first beast.

The Pope therefore is Antichrist.

CHAP. XV.

The decayed Emperour reuiued by the Pope.

FOR shee is said to cure and heale the deadly blow of the former beast, and to restore to him a spirit, and a voice.

That I may not be longer about those things, which are so copiously vnfolded by others, the Empire tooke a deadly wound in *Augustinus*, which was the last Emperour of the East, from whom the Empire lay as it were dead for 325 yeeres, till it was restored againe by

The Empire
dead,

reuiued.

Cap. 15. de
mura: Anti:

The Emperor
but titular.

the Pope, and receiued as it were new life in *Charles the Great*, as *Bellarmino* doth vauntingly confesse. For he saith, *That the Pope did translate the Empire first from the Greekes to the French, afterward to the Germanes, and appointed that the choice of the Emperour should be made by seauen Electors, on that condition that the confirmation and inauguration of the Emperour so chosen should belong to the Pope: that by this meanes that dead head might seeme to liue and flourish againe by the spirit of the Pope.* But reseruing to himselfe the power of the Empire, hee left the title to the Germanes, as *Bellarmino* doth vnadvisedly confesse, *that Antichrist shall be the last that shall enioy the Romane Empire, without the name or title of the Romane Emperour.* And therefore the Germane Emperour in respect of his power is only Titular, for the Pope hath not only deriued to him the spirituall power but the temporall also: therefore the state of Antichrist is the liuely image of the old Empire. The Germane Empire, is not now the Empire but the title, and dead ghost of the Empire, to whom the Pope giueth spirit, that is authoritie, and a voice, that is his Edicts, when he giueth life to the Emperour by his confirmation. To what end I pray you? that it may sustaine and vphold the Popes Seate, wherein the power of the Empire doth reside without a name, according to *Iohns* Prophecie, Hence the Germane Emperour is called, the *Procurator and protector of the Apostolicall See.* I dispute then thus.

Antichrist is the restorer of the old Romane Monarchie, witness *S. Iohn.*

The Pope of Rome alone is the restorer of the old Romane Monarchie, *Bellarmino* not onely witnessing it, but glorying in it.

The Pope of Rome therefore alone is Antichrist.

CHAP. XVI.

Of bringing downe fire from heauen.

BVt Bellarmine doth expound this place according to the letter, as that likewise of bringing downe fire from heauen.

Antichrist saith he, and the Antiebristian Church doth make the image of the Beast to liue and speake.

But the Pope and the Popish Church did neuer make the image of the Beast to liue and speake.

Therefore the Pope is not Antichrist.

Belides, *Antichrist saith he, doth cause fire to come from heauen in the sight of men.*

The Pope did neuer bring downe fire in the sight of men.

The Pope therefore is not Antichrist.

The proposition of the former syllogisme taken literally, is not *S. Iohns* proposition: for not the image of euery beast is to take life from Antichrist, but the image of the first Beast, that is of the Romane Empire, which the Pope in name and title renued in the Emperour, in strength and power retained in himselfe. And therefore hee peruersely collecteth out of *Iohn*, that power is giuen to Antichrist to giue life, and frame speeches to Images, which may seeme as credible to sober men, as that the picture of *Mammon* being enlightened by the *Sunne* beames, *spake very plainly*, as *Tacitus* reporteth. But grant it be so: the assumption literally taken agreeth with the Pope, and the popish Synagogue, if ye beleue the Legend. How often by them are images counterfeited to moue, to sweate, to nodd, to speake in the sight, and opinion of simple people, that they may be allured to the worship of those Saints, whose images they be?

There was some wonder toward as oft as the image began to speake.

The Deuill did often speake in the images of the Emperours,

Popish false miracles.

Martialis,

nicks, but a Priest in the images of the Papists, that hee may seeme to take the Deuils turne in deluding of men. I retort therefore this argument.

Whatsoever Church doth make images to speake, in the opinion of men, is Antichristian.

But the popish Church doth make images to speake in the opinion of men.

Therefore the popish Church is Antichristian.

6. Now I come to *Bellarmines* latter syllogisme, if first I shall explaine the first action of the Beast: Shee worketh great signes, so that she maketh fire to descend from heauen in the sight of men.

The Beast that is Antichrist doth worke great miracles, *v. 13.* which blessed *Paul* calls lying signes and wonders. 1. in respect of the end, because they serue to seduce men, *Ioh. 14.* 2. in respect of the matter; for they be either the counterfeytings of lying men, or the wonders of deceitfull spirits, as *Augustine* speaketh. 3. In respect of the forme, for whereas true miracles doe exceede nature, and are wrought by the omnipotent power of God; false wonders are they which are partly effected by naturall causes, partly by the power of Sathan. *Bellarmino* doth well agree with vs in all.

False miracles.

The miracles of the first and second kinde haue been infinite in the darke kingdome of Antichrist: the apparition of Spirits, the visions of Angells, our *Lads* how often hath shee come gliding out of heauen? how often haue the miserable soules crept puling out of Purgatorie, besetting high-ways, and recounting their torments to procure men to pittie them? hence the market of Purgatorie is growne very gainefull, and the bargaines about finnes very profiteable. Then could the Images walke a foote; then could the Bells strike alone without helpe; then could the Angells like Quoristers chant it out in Canterburie Minster, and play vpon *Dionysius* Harpe; then could the Apostles come downe

from

from heauen to helpe *Basil* to say Masse. These lying miracles were faigned by cheating knaues, to confirme strange lyes, and to cozen simple people of their coine. For how often hath a spirit being apprehended by the Magistracie, and an Angell stript, and our Ladie sent to her Cell, been all of them notably whipt? Soules so whipt with rodde, that they had rather beene in Purgatorie. So they couerd all their tricks and conueyances, their kinde of deceit, and their manner of working with the feare of punishment. Of these miracles *Paul* spake, which being meereley false had a shew of miracles, but not the power, being the deuises of cogging companions. There were other miracles of deceiueable spirits, which were wrought partly by the force of naturall causes, partly by the power of Satan. So that that Synagogue seemed to be another *Canidia*. *Antichrist* doth make fire to descend from heauen in the view of men, saith *S. Iohn*, that is in the opinion of men, as they imagine. Whether that be taken mystically or literally, lets in a word consider. Fire according to the Scripture descends mystically, either when God doth approue the religion and sacrifices, of his seruants, as of *Abel* and *Elias*: or when God doth by an extraordinarie fashion send downe the graces of the Spirit into their hearts, as in the fiery tongues: or when God did cast downe fire from heauen moued by the prayers of his seruants, as of *Elias* to destroy his enemies.

1. Is the fire of sacrifice.
2. The fire of grace.
3. The fire of Reuenge.

In all these *Antichrist* is Gods Ape. For he hath confirmed and approued the sacrifice of the Masse and Transubstantiation with miracles: witnesse that pillar of fire from heauen, falling to the earth, euen vpon that place, where by the negligence of the Priest, as the Legend reports, the bodie of God fell out of the pixe vpon the grasse: that pillar of fire shining like the Sunne was about

How fire descends from heauen in the Scripture.

Three sorts of fire.

The Masse confirmed by a false miracle.

about the bodie of God, so that all the beasts of the field, except a blacke Horse, which bended but one of his leggs, bended all their foure leggs to the bodie. Which miracle I haue brought out of the Legend, that I might gratifie *Bellarmino*, who knowes that beasts then were well nurtured, like to his leane iade, that forgetting to eat his meat, did adore the sacrament vpon his knees: which the beasts had not done if God forsooth had not brought downe the fiery pillar from heauen, whereby they might haue discerned the bodie of God lying vpon the grasse. Adde hereto that Antichrist doth bellow the grace of the spirit, & sanctification, vpon his *Agnus Dei*, his hallowed graines, his holy water, and his bells, as *Primasius* hath it. Further, hee striketh his enemies with vengeance from God, as it were with fire fallen from heauen, but that in the conceit of men, that they whom Antichrist his furie doth daunt, may seeme to be wounded with heauenly reuenge, as it were with fire false from aboue. Which whether it be true of the flash of excommunication, which the Pope, who is called the God of reuenge, casts abroad, let Kings looke to it, whose kingdomes haue been often set on fire by such popish lightning. But to excommunicate a King is, say they, no miracle. But so to excommunicate a King that you cast him out of his kingdome, and release subiects from the obedience of their Kings, it is a great miracle, that either Kings are so patient to endure, or Subiects so madde to beleue. Wherefore this is not materiall fire, but mysticall, brought downe from heauen by Antichrist in the sight of men, not that he doth so indeed, but that he seemeth so to doe. Although if the literall sense doe more content you, I haue found out *Gregorie* the seuenth, that notable enchanter, who could strike fire out of his bosome, as oft as he listed. Thus I infer.

Gregor: the 7.
miracle.

Whosoever in the conceits of simple men doth seeme to bring downe reuenging fire out of heauen, is Antichrist. This

This the Pope doth and hath done,
Therefore the Pope is Antichrist.

CHAP. XVII.

Of the Popes Character.

I Proceede. The Beast is sayd to imprint his character vpon all, both great and small, to bee carried either in their fore-head, or their right hand. Wherein he doth peruersly follow Christs character, which GOD doth imprint vpon his seruants, subiection to Christ, and the acknowledging of him to bee their head and Sauour. And it is partly inward, partly outward. The inward character is true faith imprinted vpon the soule by the spirit of God, whereby we beleue that Christ is our onely Redeemer. The outward character, is the confession of the mouth, & the operation of the hands. And therefore a Christian doth beare the marke of God in his heart by faith, in his fore-head by profession, in his hand by working, as *S. Paul* hath expounded: besides that, the two sacraments are the scales of faith, the witnesses of profession, and the practises of holiness.

In like sort Antichrist hath a marke proper to himselfe of his owne, which he doth imprint and brand the Antichristians withall. Which character hangs vpon his name, and his name vpon his state. Of the first Beast that is of the Romane or Latine monarchie, there were seauen heads, that is, seuen kingly formes of governing the common-weale. 1. *Kings* properly so called. 2. *Consuls*. 3. *Decemviri*. 4. *Tribunes* of souldiers. 5. *Dictators*. 6. *Emperors* properly called. 7. *Antichrist*. The state of the Beast is Romane or Latine. Therefore the character of the Beast is a note of difference whereby all they are discerned from all other,

H who

Christs character of two sorts.

Rom. 10.

The diuers characters of the Pope.

The seauen formes of government among the Romanes.

The double
marke or cha-
racter of An-
tichrist,

who are of the *Roman* or *Latine* Religion, whom we
tearme *Papists*.

And the subiection to the Pope of Rome, as to their
head, and the acknowledging of that See, the inward
and outward marke of Antichrist.

The inward marke is that implicite faith, which I
toucht before. The outward marke is that out-
ward profession of the mouth, and the conformity of
life to the Popes lawes: as the obseruation of the hea-
thenish rights was called the character of the Greekes:
which is made perfect by the sacraments of confirma-
tion and order, inuented by the Pope. And Antichrist
doth so imprint all his with the marke of the Beast, that
hee will suffer none to buy or sell, except they be bran-
ded with the Beasts marke. So euery Papist is a stig-
maticke, otherwise he cannot hold his house, or keepe
open doores, or haue any contract or businesse, or
haue any comfortable society with Christs faithfull ser-
uants, as *Martin* the fifth in the bull annexed to the
counsell of Constance did word for word declare.

8. The name of the Beast or of Antichrist doth fol-
low in the last place, it is not a proper but a common
name. For if we know what the Beast is, we shall quick-
ly know what his name is.

CHAP. XVIII.

Of the name and number of the second Beast.

THE Beast with seauen heads, as I sayd, is the state
of the *Romane* and *Latine* Empire, whose sixe
Heads or Kings, were called *Romane* or *Latine*. The
seuenth is Antichrist called likewise *Romane* or *Latine*.
Therefore Antichrist is the seuenth King of the Ro-
mane or Latine Empire. But the Pope is the seuenth
King of the *Romane* Empire. The Pope therefore is
Antichrist.

9. But

9. But hee must not onely beare the name of the Beast, but the number of his name, not the number of time, but of his name : for so saith Saint *Iohn*, no man may buy or sell, but he that hath the mark and name of the Beast, or number of his name. He doth not say the number of the time, wherein Antichrist was to be reuealed, but the number of his name, which he was to stampe vpon his.

But the number of the name is the number of the yeeres 666. which is contained, both in the Hebrew name, in which language the Prophecie was deliuered to S. *Iohn* : or in Greeke, in which language it was written by S. *Iohn*, *Romanus* in the Hebrew, *Latino*, written in Greeke, maketh vp that number.

Latyn by *Irenaeus* witnesse: *Romanus* by *Fox* his account. There the common name of Antichrist is *Romanus* or *Latinus*. It is the name of a man also, which is very fitting : for *Latinus* was the name of a King in Italy ; *Romanus* of a Pope. Heere is wisdom, saith S. *Iohn*, hee that hath vnderstanding let him count the number of the Beast, for it is the number of a man, and his number is 666.

It is an olde tradition not to be reiected of them that bee addicted to traditions, that *Irenaeus* tooke the the name *Latyn* from *Ignatius*, *Ignatius* from *Polycarpus*, *Polycarpus* from S. *Iohn*. There be other names that containe the same number, as *Euandus* and *Τετρας*, but none of these bee the name of the Beast, nor the name of a man, none such, which Antichrist doth imprint vpon his, and to whom all the notes of Antichrist doe agree.

Whosoeuer doth compell those that bee vnder his iurisdiction to take on them the marke and name of the Beast, the number of his name, and the number of a man is Antichrist.

But the Pope of Rome doth compell those that be vnder his iurisdiction to take vpon them

The number
of the Beast.

the mark and name of the Beast, and the number of his name, and the number of a man, as I have demonstrated before.

Therefore the Pope is Antichrist.

CHAP. XIX.

Wherein is shewed the place where Antichrist sitteth.

The Pope sits
in Rome
which is Ba-
bylon.

WE haue scene the actions, the marke and the name of the Beast. Let vs see his seat : I haue expounded the starre which fell from Heauen, I added somewhat of the Beast which rose out of the earth: now hearken to the whore which sitteth on the Beast. Ere while the falling starre did represent Antichrist, now the whore of Babylon doth represent the seat of Antichrist. A falling starre, because hee left his place : a whore because she broke her troth : erewhile the Land-Beast did poynt out Antichrist, so called, not onely because she tooke a surer and a stronger beginning out of rest and idlenesse, but because shee being a slave to her beastly affections, sauiours nothing but earth and flesh. Now the whore of Babylon doth shadow out by your owne confessions the seate and Church of Antichrist: for they are not afraid to call *Rome, Babylon*, as the *Rhymists, Parsons and Bellarmine* : and mysticall Babylon, as *Augustine* calls *Babylon* as it were *first Rome*, and *Rome* as it were the *second Babylon*, and the daughter of the *first Babylon* : whereupon your owne men grant that *Rome* is that whore of *Babylon* described by *S. Iohn* : yea, they proceede farther, for your *Saunders* calleth it the seat and city of Antichrist. We take that you grant for it followes by your grant, that not *Heathenish Rome*, but the *Bishops Rome* is *mysticall Babylon* : for the state of Antichrist being the seauenth head, doth follow the state of the Empire, being the sixt head of the Beast. And therefore *Heathenish & Imperiall Rome* could not be the seat

*Aug. de ciuit.
Dei. lib. 16. cap.
17. & cap. 22.
lib. 18.
Sic Hieron. in
Esa. cap. 47. v.
1. and else
where often.
Demonst. 13.
& 18.*

seat & city of Antichrist. Therefore Christian Rome, & the Popes Rome, Wherby it is broght to passe, that not Heathenish Rome, but the Popes Rome is mysticall Babylon. For this is the summe of my conclusion.

Mysticall Babylon is the seat and city of Antichrist, described in the Apocal. chap. 17.

But Rome is mysticall Babylon there described.

Rome therefore is the seat and city of Antichrist.

But they distinguish of Rome in the assumption, and they enforce it to be Heathenish and the Imperiall Rome, which then gouerned & persecuted the Saints. Not this Christian and Popish described by S. Iohn. It is a very waighy and euident prophesie.

1. It had beene a colde and a weake prophesie, if he had prophesied of that persecution which he saw in others, and felt in himselfe. Prophesies looke not to the present, but the future times.

2. If he had meant that Ethnicke Rome had beene Babylon, which did afflict the Saints at that time, hee had not spoken as of a mystery: for that could not seem to him so mysticall that Pagans should persecute Christians. That was a plaine mysticall euill, that Christians should oppresse Christians.

3. Neither would he haue called Ethnicke Rome a whore in that sense, which had not giuen her faith to Christ, and therefore had not as yet broken it: neither did shee deceiue the nations with whorish trickes and daliances: but had vanquisht them with military force and weapons. Hee doth therefore call Rome a whore, after it left off to be a faithfull city, which daunted the nations, not as *Bellona*, but enchanted them as *Circe*.

4. Neither would he haue made her marchants the Salef-men of soules, or that all nations had beene deceived by her venomous baits, if he had meant Ethnick Rome, which subdued nations by force, did not infect them with poyson. For that kept a shambles for bodies

Reasons to shew it was not Heathenish Rome: but the Popish.

Popish Rome
Babylon.

not a market for soules. And among all the negotiations of Popish Rome, none is so gainfull as the trafficke of soules, whereof *S. Iohn*; which Ethnicke Rome neuer practised. Therefore the Christian Popish Rome is that Babylon, whose wares are mens soules, whose Marchants are the Monkes, which make men value their saluation at a high rate. Not without cause, *Martial* a pleasant Poet, thought hee might iest with one *Calliodore*, who had put ouer his seruant for 2000. peeces of siluer, that out of his mans price hee might suppe daintily, and feede vpon Mullet, and other kindes of delicate fish.

I may well cry, o wretch, that fish is not thy meat.

It is a man, a man thou Calliodore dost eat.

The same may bee truly sayd of *Bellarmino*, *Becan* and such like Iesuites, who sell mens soules to feede their bellies.

It is not fish ye Iesuites, whereon you doe so feed,

O they be men ye Canibals, o they be men in deed,

Whom if I cannot yet satisfie, (for I know their wrangling and obstinate wits) I will send them to the Angell, the Interpreter of the Mysterie, who doth conuict that Rome, in name onely Christian and Popish, to be that whore of Babylon.

First, the seuen heads of the Beast, whereof he spake mystically before, are seuen hills, saith the Angell, and seuen Kings. The hills are the heads of the city, the seuen Kings the heads of the government, by them the situation of Rome, by these the seuen kindes of government are noted, whereof I spake before. Fiue went before *Iohns* time, the sixt was then, that is, the Empire, which the first Beast shadoweth out, the seuenth was not yet come, that was the Popedome, which the latter Beast doth represent.

The Rhemists
objection.

But the 7. hills and the 7. Kings say the Rhemists are not taken literally and properly, but mystically, and indefinitely so that they signifie all the Kingdomes of persecutors. Why therefore

therefore doth the Angell adde, of the seauen Kings, 5. are false, one is, and the other is not yet come? which placeth the *Rhemists* do so expound afterward, but unwittingly, they confesse hie went before Christ, one then was, the other was to follow, whereby they ouerthrow their former idle interpretation. Whose peeuishnesse I pray behold how great it is. In all other places almost, where the sense is altogether mysticall, they imagine a literall sense of their owne. Heere where the Angell sets downe a plaine literall sense they imagine a mylticall. Against sense, which seeth the 7. hills of the city, whereupon *Rome* is called the seuen hild-city: Against the history, which mentioneth 7. Kings, that is the 7. kingly formes of gouernment of that City. Neither doth the Angell say, as they dreame the seauen heades are 7. hills, and the 7. hills are seauen Kings, but the 7. heades are 7. hills, and those seauen heades are seauen Kings as *Bellarmino* acknowledgeth. The *Rhemists* exposition is very foolish. For the Kings being the heads do shaddow out the heades of the politicke body very fitly, the hills very vnfitly. Besides that, it is very false for if the hills be Kings, the City which is the woman vers: 18. sitteth vpon 7. Kings. For shee is said to sit on the hills vers: 9. The light of which place, did so strike and dasell the English *Rhemists*, as it had done *Sanders* before, that they confesse *Rome* to be that Whore of *Babylon*, and that it may fall out not inconueniently, that great Antichrist may haue his seat at *Rome*. Out of this exposition of the Angell, and the confession of the Aduersarie ariseth this proposition. That great City placed vpon seauen hills, and subiect, to the 7. kingly formes of gouernment, is the seat of Antichrist, hence I dispute both negatiuely, and affirmatiuely. Negatiuely: But *Ierusalem* although a great City, yet was not situated on seauen hills, nor euer subiect to seauen such kingly formes of gouernment; *Ierusalem* therefore is not the seat of Antichrist. Affirmatiuely, but of all cities this

Their mistake.

Anglo-Rhemen in Apoc. cap. 17. 5.

Antichrists seat not at *Ierusalem*.

Sibilla did
foretell Anti-
christ.

this scituation and gouernment is proper to *Rome*. *Rome* therefore properly is the head-city of Antichrist. Now sith Antichrist sits only at *Rome*, as the Angell interprets in *Iohn*, and the Aduersary confesseth, and sitteth in the temple of God, as *Paul* sets it downe, that is in Gods Church, as the fathers expound it out of the Scriptures, it followeth both waies necessarily that not that Ethnicke but that Ecclesiasticall *Rome* is the head-city of Antichrist. *Sibilla* did foretell both the scituation of the place, and the state of Antichrist. And she foretould *there would bee great terror and furie of the Empire neere the bankes of Tyber*, and that the king would be *μολικαρος* and gave him the name like to a bridge, and should be a Bishop adorned with a white, that is a flower Myser, glistering with pretious stones; as *Irenaus* likewise foretould. Therefore he was a Latine Bishop, that did hold *Peters* chaire, as *Bernard*, who shall bee called most holy Lord, and most holy Bisshope as *Ioachim* the Abbot said. Could *Saint Iohn*, could *Saint Paul*, could *Sibilla*, *Irenaus*, *Bernard*, *Ioachim* the Abbot, touch him neerer then they touch him? Or more plainly shew the scituation of the seate, the kinde of gouernment, the state of the King, the bank of *Tyber*, the name of the chaire of Antichrist, so that one of the Papists called him most holy Pope? But let vs returne to the Angell, by whom the beast which carried the whore is thus described, (which was) that is a flourishing Empire (but is not) in truth the Empire of *Rome* for his strength and power but his shadow rather vers: 3. (and yet is) the *Romane* Empire for name and title: (and is called the eight beast) for s. are already false, as the Angell saith. One King was then, that is the Empire in *Saint Iohns* time, and another was not as yet come, that is the Papacie which drew to it selfe the strength and power of the olde Empire without the name: and is called the seventh head of the beast, although of it owne selfe it be a beast. But the beast which was and is not (is the eight) that is a

new

Vers. 10.

Vers. 11.

The eight
beast.

new Empire, for the name and title, and is one of the seven: that is, of the Emperours. Therefore although the old Empire may seeme to be described by the Angell by the name of the beast, yet a new is chiefly set out, which the second beast did renew, that the Whore might sit vpon it, and be vpholden by it. What is more perspicuous then this Angelicall interpretation, which euent it selfe hath prooued true? for the whore sitteth vpon this beast and is vpheld by it. For therefore the Romaine in name, but the *Germane* Emperour in deed is called as I said the *Defensor Procurator and Proteſtour of the Apostolicke ſea*. Out of the premisses I shortly dispute.

6 The beast whereon the Whore sitteth is a new Empire, for it is not the sixt head but the eight, therefore not Ethnick Rome vnder the Pagans, but in name only Christian vnder the Christian Emperours is that Whore described by Saint *Iohn*.

7 Now those ten hornes saith the Angell, are tenne Kings verſe 12. which as yet haue not receiued the Kingdome.

They be not then those tenne hornes, whereof *Daniel* did prophecie whose kingdomes are at an end. But they shall haue kingly power together with the beast, that is with Antichrist, which cannot be vnderstood but of the Proconsuls, or Proprætors who were vicegerents to the Emperours in the Prouinces, who together after the dissolution of the Easterne Empire had at that time absolute kingly authoritie with the Pope. For while the Empire stood and flourished, neither the Pope at Rome nor the Kings in the Prouinces did rule absolutely; after it decayed, both hee enioyed Rome and a great part of Italie, and they enioyed the Prouinces. And these tenne hornes together with the beast as *Bellarmino* confesseth it, & euent proues it, diuided the Romane Empire betweene them. Hence I inferre this.

*Lib. 3. de Rem.
Pont. cap. 13.*

At that time whenas Rome was accounted the Whore of *Babylon* by the Angell, then the tenne hornes tooke absolute power with Antichrist. But before Rome was Christian and Popish the ten hornes had not absolute power with Antichrist.

It followeth therefore that Rome not before it was Christian and Popish, was accounted the Whore of *Babylon* by the Angell.

C A P. XX.

Wherein the qualities of the Whore of Babylon are described.

VHose glorious profession is fitly resembled to the golden cuppe of fornication. It is said that *Edward* the 4. King of England had three Concubines the first very deuout, the second very subtile, the third very pleasant. The whore of *Babylon* alone doth expresse these three dispositions. For what is more deuout, what is more ioconde, what is more wily? shee hath a face none of her owne, as her Husband Antichrist hath not. For he doth alwaies weare a visard, and therefore is a counterfeite Antichrist. A whore, not only for her carnall filchinesse, but for her spirituall Idolatrie, whereto she hath entised the nations with her allurements, such as had to do with her. She is therefore a blasphemous and filthy Whore, more then that a proud, couetous, cruell whore. And therefore she is said to bee decked with purple and golden attire, enriched with the spoiles of all sorts, and drunke with the innocent blood of the Saints. For what extremities soeuer impietie could effect by blasphemie, or lust by laciuousnesse, or couetousnesse by rapine, or pride by delicacie, or crueltie by torture, the same the Angell so long before foretold that the Church should endure by that whore of *Babylon*.

Note

ten. Neither if we grant that Ethnick Rome from her
tradell was *Babylon*, because the beast is said to haue 7.
heades, any inconuenience will follow thereby. Nei-
ther if we shall say that the purple whore began then,
when *Romulus* first founded Rome will it ouerthrowe
the exposition of the Angell. For it remained to bee
that, which she was in the beginning. Yea a great deale
worse when it was falsly Christian vnder Antichrist,
then heathenish vnder *Romulus*. It is reported that *Ro-
mulus* was a notable theife, a Desflowerer of Virgins, a
trucebreaker, a brother-killer, and that hee founded
Rome at the first by these sinnes. But he was not so no-
torious for his theifts, as this for his sacriledge. Nor he
so filthy for the forcing of Virgins, as this for the wor-
shipping of Images: Nor he for his breaking his league
with men, as this with God: Nor he such a spiller of his
brothers blood, as this of Christian blood. What can
one thinke we him to be, who doth surpasse a theefe in
robberie, a desflowerer of Virgins in lechery, a truce
breaker in treacherie, and a brother-killer in crueltie.
Therefore the Angell called the Bishop of Rome *Baby-
lon* and the purple whore by a superexcellencie. For she
was proude by the spoiles of Prouinces, this by the
spoiles of all Churches. She was composed of carnall,
this of spiriteuall adulteries and whoredomes. She brak
her faith with men, this with God. Shee was enraged
against the bodies of the Saints, this against the soules
of the Saints. She dealt with the lambs of Christ by
open force as a Lyons Whelpe, this as a Foxe with her
cunning did sauagely reare them in peeces and deuour
them. Wherefore let Rome if you will, bee that whore
of *Babylon* from the beginning: certainly she could not
make drunke re. kings with the golden cuppe of her
fornication, before there were tenné Kings. For while
Ethnick Rome did stand, they were the Emperours
subiects, they were no kings: They were kings vnder
the Pope of Rome, therefore by popish Rome made
drunke,

The Pope
compared to
Romulus.

The descripti-
on of the Whore
of *Babylon*.

Imperiall
Rome not to
be excused.

drunke, to whom by an excellencie the name of that whore is given by the Angell. Neither yet will I ever accuse that Bishoply Rome, which suffred for Christ vnder the ernnicke Emperours. For not Rome regenerated and suffering, but degenerating and persecuting can properly be called that whore of *Babylon*. Neither doe I wholly excuse the imperiall Rome, which vnder *Constantine*, *Theodosius* and other holy Emperours professed Christ: because Rome which was *Babylon* from the beginning, did retaine in her bosome diuers reliques of the former paganisme, and diuers seedes of the future Antichristianisme. Because it is not necessarie that all that were of the same succession should be of the same affection. No I would not exclude *Paul* the 5. himselfe from the hope of saluation, if the wretched sinner would repent, and returne vnto his God. Hence certayne dispute against vs.

Antichrist cannot be saved: for he is the sonne of perdition, as the Apostle teacheth.

The Pope may be saved, by your owne confession,

The Pope therefore is not Antichrist. Or thus.

It is not lawfull to pray for Antichrist,

It is for the Pope,

The Pope therefore is not Antichrist.

This obiection is a fallacie, called the begging of the question. For it doth presuppose Antichrist to be one singular man. We contrary; as by many reasons wee haue proued it. If therefore they keepe them to the point, and take the Pope collectiue, the assumption is false, if they take him for this or that single man, the assumption is true, if the Pope repent. But then there be foure terms in the syllogisme. For the Pope is otherwise taken in the assumption, then in the conclusion. For there it is taken for singular Popes, heere for a succession of Pope. But of this sophisme I haue spoken enough before.

CHAP. XXI.

*How the Church of Rome may be said to be
the Church of G O D.*

BUt heere is another doubt to bee resolved, how the Seate of Antichrist can be called that purple whore, as *Saint Iohn* saith, and temple and Church of God as *Saint Paul* saith.

For if Antichrist sit in the Church of God as I taught before, and popish Rome be the seat of Antichrist, as in many wordes I haue declared, it seemeth that popish Rome is the Church of God. I answere and distinguish of the proposition, and that out of Gods booke, which considereth the Church after 2. sorts.

1. After the inward truth, and the outward profession.
2. After the outward profession only.

As blessed *Iohn* calleth the Church of *Sardis* the Church of Christ although it had greuously fallen from the doctrine of Christ. Why so? Because as yet it professed the name of Christ, and retained the sacrament of Baptisme, and because certain lay hid among them, who had not polluted themselves. So the Church of Rome may bee called the Church of God and of Christ, because it professeth the name of Christ, because it retaineth certaine foot steps, and outward markes of a visible Church; as Baptisme, the Decalogue, the *creed*, the *Lords Prayer*: but notes miserably corrupted: as the *Philistines* who retained among them the Arke of Gods presence, but they felt it to be to them the Arke of pestilence: as the *Cuthites* the bastard *Israelites*, who had *Moses* bookes, and would at once feare God and worship Idoles: As the *Samaritanes* their successors, who brag'd that they had *Iacobs* well among them, when they had infected the well of the water of life.

The Papists
haue the truth
as the *Philis-
tines* had the
Arke.

Therefore the Delegates did iustly complaine of the Church of Rome in the Councell of Trent: *That that was true which God complained by Ieremie: This people haue committed two evils; one, they haue forsaken me the fountaine of living water: The other they haue digged to themselves cisternes, which can hold no water.* Although I cannot denie that certaine reliques of the inuincible Church doe lie hidden in the same, who haue not bened their knees to *Baal*. But as it is said to the Church of Sardis, *You haue a name that you liue, but you are dead,* that may deservedly be spoken of the Romish Church, in respect of the inward faith the soule of the Church, you are stark dead, although in outward profession you are said to liue. You are called the Temple of God, because you reteyne the name of Christ, but you are the whore of Babylon, because you haue forsaken the faith. The temple of God equiuocally, not vniuocally, for an equiuocall Church is good enough for equiuocating Christians. Now the ten hornes, that is the ten Kings, haue one purpose, as the Angell speaketh, to giue over his virtus and his power to the beast. Her they will serue, they will lone and seeke after her, her they will susteyne with their forces, at her becke they will draw the sword, and being confederated in holy leagues both with the beast and within themselves, will fight with the Lambe: but after that, the Lambe shall by little and little begin to weaken and consume Antichrist by the preaching of his word, then the ten hornes which before had to doe with the whore, shall begin to hate her, and leaue her forsaken and naked.

CHAP. XXII.

An aduise to Princes to ioyne against the Pope.

8 **W**Hich cannot bee said of old, but of new Rome, whereof a great part of the prophete

is now fulfilled. For the Pope hath lost, as *Bellarmino* bemoaneth, a great part of *Germanie*, *Suetia*, *Goshia*, *Nornegia*, all *Denmarke*, a good part of *England*, *France*, *Heluetia*, *Polonia*, *Bohemia*, and *Pannonia*. He might better haue said all *England*, and ioyn'd *Scotland* and *Ireland* thereto, but that he would shew he hath a litle vaine hope in certaine secret and broken relicks of Antichrist among vs. I would to God that as the Kings of *Great Brittain*, with many other great Princes haue cast of the whore, so the Kings of *France* and *Spain* would forsake her. Rome is more to be feared of them, then of our *Brittain* King, whose Crowne is more free, whose succession more certaine, whose subiects more loyall, whose kingdome is more remote, and shut vp from popish assaults. I would that so mighty Princes, this Princes confederates, would follow his valour and holines in this point, whereby they might wholly fulfill the prophetic. It is not for men of meane condition to giue counsell, but to make prayers, while they expound this so holy and waighrie prophetic. If not to aduise, yet to wish, first that those two potent Kings would ioyne with the King of *Great Brittain*, and others those worthy Kings and Princes of the Reformed Church, against Antichrist. Next that if they doe make a secret league with Antichrist and within themselues against the Kings and Princes of the Reformed Church, that all our side would make a holy League with all possible haste, and take heed that our neighbours and brethren, the Protestants of *France* and *Flanders*, be not vnawares oppress'd by them, whiles ours neglect them. But wee may not make warres with our neighbour Kings. But we ought to take heed, lest they bring in a very dangerous warre vpon vs. But we must be addicted to peace. True, which hath no treacherie nor deceit; otherwise an holy warre is to be preferred before a trecherous peace, whereto the Holy Ghost doth exhort Kings, that with vnited forces they destroy and ouerthrow the whore

A desire that
France and
Spain would
forsake the
Pope.

whore of Babylon, that is Rome, as *Bellarmino* himselfe confesseth.

CHAP. XXIII.

The overthrow of Rome.

AS the Angell doth continue his prophecie to the last overthrow of the whore, which cannot agree with heathenish and imperiall Rome, for this overthrow doth follow the dissolution of the old Empire, and the diuision thereof into ten kingdomes, which according to the prophecie would that the whore should first perish, afterward themselves should consume and destroy it. Therefore this overthrow belongeth to Rome that is popish, but christian in name, as the Angell did notably expound it; for whereas shee is said to sit vpon many waters, that is, many people and many nations, as the Angell expounds it, ver: 15. and whereas the woman is called the great Citie, which beareth rule over the Kings of the earth, ver: 18. nothing doth hinder but that it may be popish Rome. But that popish Rome is not rightly said to haue gouernment: first it is sufficient that Rome then Imperiall, is described to be the seate wherein the whore of Babylon shall beare rule afterward. Again, they which call her the kingdome of the *Romanes*, the kingdome of *Priests*, doe confesse that shee beareth rule, who haue very cunningly changed the secular kingdome into a spirituall, that which *Aquinas* the *Angelicall Doctor* doth obserue. But so excellent a prophecie did not onely looke into the age then present, but foresaw the age long after to follow. And therefore the description of the whore is first set out in all her parts as you see, and after her destruction, which cannot be vnderstood of the burning of Ethnick Rome by the Gothes and Vandales, but by a small and sodaine destruction, as it were a myllstone

Turrianus.

Aquinas.

stone cast by great force into the sea. For it shall not
 faith the Angell, be found againe any more: which
 cannot agree to Ethnicke Rome, for after it had recei-
 ued that dangerous wound by the Gothes, it was after-
 ward cured and restored to health. Besides, the Angell
 doth adde that the destruction of the whore shall
 be for euer: which although it doe agree with Rome
 Ethnicke, yet that you may see it likewise agreeth with
 Rome popish, the woman saith the Angell, which is the
 great Citie, together with her false Prophet shall be cast
 into the lake of fire. Let the litle frogs take heed to
 themselues, those foule spirits the Iesuites, which issue
 daily out of the mouth of the Dragon, the beast and the
 false Prophet. *Bellarmino, Becan*, and the rest of those
 frogs, may merrily scoffe and laugh at our men (but
 with a Sardonian laughter) because the *Citie and Anti-*
christ, as they write, *to vs are both one, as the street & Io-*
sephus: for the woman which is the great Citie, together
 with her false Prophet shall be cast into the lake of fire.
 Here is no distinction of destruction: for both the
 seat, and he that holdeth the seat shall perish for euer.
But Christian Rome shall not perish, say they. True, if
 the truth agreed with the name: but the Antichristian
 whore shall be vtterly ouerthrowne. Therefore the
 Angell cryeth out, *Come out of Babylon my people, lest as*
ye be partakers of her sinnes, you be likewise partakers of
her plagues. which place *Hierome* doth alledge in his
 Epistle to *Marcella*, whom he perswadeth to come out
 of Rome now, not heathenish but popish, because it is
 Babylon: which the very Papists themselues do grant
 to be the seat of Antichrist. I demand therefore at the
 last, whether they make Ethnicke Rome to be the seate
 of Antichrist; because hee then sate at Rome, when
 the Ethnicke Emperours gouerned there, or whether
 he should sit afterward when they were worne out. If
 they say he sate at Rome with the Ethnicke Emperors,
 they ouerthrow all the tale of Antichrist vtterly, whom

11

12

13

Popish Rome
the seat of Anti-
christ.

they imagine shall come in the end of the world: if they say he shall sit after the Emperours be cleane gone, it followeth that Rome is Babylon, and the seat of Antichrist, not the former heathenish, but the latter popish. For whereas they goe about to proue out of the Apocalyps, that *Ierusalem* is the seat of Antichrist, thereof I shall haue occasion to speake more properly in another place. Now out of these premisses doth arise that principall syllogisme which I tooke in hand to proue.

Mytticall Babylon is the seat and Citie of Antichrist described in the 17 and 18 of the Apocalyps by the confession of the Aduersaries.

But Rome christian in name and popish is that mytticall Babylon, as the exposition of the Angell doth manifestly convict.

Rome therefore in name christian and popish, is the seat and citie of Antichrist.

This is the Angells exposition, *Paul* the sift, not mine: this exposition if you haue any sense at all pierceth to the quicke, it galls and wounds exceedingly. This syllogisme doth inwardly lanche and wound these your worthy Aduocates, though they seeme to haue little sense, made like a darte, by the exposition of the Angell, to be cast and aymed at them. For what are they else but the shamelesse bawdes of the whore? what do they else, but with their cunning nets of words, and with their learned snares deceiue and catch simple people, that they may bring them to that withered and overworne whore, whom they paint out with all their boxes of their flatterments. But as *Chrysostome* said of a woman that coloured her face with painting, that *God would not acknowledge her in the resurrection for his creature*, that may more truly be said of this same hagged and painted whore, of whom we speake.

Papists de-
ceiue the peo-
ple.

CHAP.

CHAP. XXIV.

Wherein is set downe the time when Antichrist
is reuealed.

I Haue spoken much of the seat wherein shee doth
gouerne, now somewhat of the time when shee shall
be reuealed. For Antichrist lurkt closely a long time,
and closely grew by degrees, as an earth-quake, which
doth not shew it selfe straight way, but beginneth first
by a litle winde, and then being shut vp and kept in, in
certaine hollow caues of the earth, making no motion
or sound, but by litle and litle gathering great strength,
at last violently breaketh out, teares the earth in pie-
ces, shatters rocks, casts downe mountaines, ouerturnes
Towers, subuerts Cities, swallowes vp Riuers, inflames
the ayre, bringeth forth lightning, filleth the heauens
with dreadfull noyse, and the world with terrible feare.
Such is the working of an earth-quake, small, litle and
hidden at the first, great and terrible after it breakes
out. Such for all the world is the working of Antichrist.
In the beginning, like a litle winde, it lyeth hid in cer-
taine hollow cells of the Church, afterward by degrees
growing bigger, and gathering strength, it doth agaste
the world. Insinuating himselfe at the first with a fai-
ned cloake of sanctitie, creepeth secretly into mens
minde: at the last shall appeare, and breake out open-
ly to their destruction, after that which hindreth is ta-
ken away, as the Apostle teacheth. It is agreed on both
sides, that which *S. Paul* saith hindreth, that Antichrist
which then was might not be reuealed was the Roman
Empire, as all the Fathers thought, *Tertullian*, *Ambrose*,
Chrysostome, *Cyrill*, *Primasius*, *Theophylact* vpon this
place, *Hierom* to *Algasia* quest. 11. vnlesse better you
know what deteyneth the comming of Christ, that
Antichrist should first be reuealed in his time, as thar

A notable si-
militude of an
earth-quake.

The degrees
of an earth-
quake.

What hindred
the reuealing
of Antichrist.
De resurr. car.
2 Thess: 2. 6.

learned *Jewell* doth expound out of the former words, The day of Christ, saith the Apostle, shall not come, vnlesse there come a falling away first, and vnlesse Antichrist be reuealed ver: 7. hee teacheth who doth keepe backe the comming of Christ, onely he which deteyneth, shall deteyne till he be cleane taken away: which all the Fathers almost, as I said, vnderstand of the Romane Emperour, about the end of whose fall they say that Antichrist shall come. The Apostle vsed first the newter gender, v: 6. then the masculine, v: 7. By the one some thinke he meant the Romane Empire, by the other the Romane Emperour. For so long as the Rom: Empire florished, or the Romane Emperour bare rule, Antichrist could not sit & domineere in that seat: he lay close at that time and durst not shew himselfe. The Emperour who hindred him was to be taken out of the way, that Antichrist might openly gouerne at Rome; that the Popes chaire might there be placed in stead of Cæsars throne. But herein the Aduersaries dissent from vs; *That the Rom: Empire they say, should be utterly overthrowne and ended, so as not so much as the name of the Rom: Empire should remaine, before Antichrist came.* Which as soone as *Bellarmino* had said, he denied: in which contradiction, as in many others, that great learned Bishop of Ely takes him tardie. Truly that which hee said, neither the Apostle hath said, or any Father hath said. The Apostle hath taught, that that which hindred must be taken out of the way, and remoued out of his place, so farre forth as it hindred the reuelation and domination of Antichrist, hee did not teach it should be abolished and overthrowne, as they say, so that he should lose his name: for the remouing of the Empire is one thing, the abolishing is another. The Emperour is gone out of the Citie of Rome, the Rom: Empire is dissolued and diuided into ten Kings, therefore Antichrist is now come. This is therefore the conclusion of all those Fathers, whom I mention-

The Roman Empire is not dissolued but diuided into 10 Kings.

mentioned before. Hee that held is taken away, sayth *Hierome*, and doe we not vnderstand that Antichrist is neere at hand? for so *S. Iohn* sayth, the ten hornes shall receiue the Kingdome together with the Beast, that is, with Antichrist, and the ten Kings shall diuide the Romane Empire among themselues (the number of ten is often taken indefinitely.) You haue heard the prophesie, marke the euent. *The tenne hornes haue receiued the Kingdome, and haue diuided the Romane Empire among themselues, together with the Beast, that is, with Antichrist:* by the confession of *Bellarmino*. Therefore Antichrist is now come. *But the name of the Romane Empire is not abolished.* Neither ought it to be abolished; for *S. Iohn* hath taught, that the sixt head of the Sea-Beast, that is, the Empire, after it was deadly wounded should bee cured and healed againe: not therefore to bee vtterly taken away and finished, as they say, so that it retainenot the name of an Empire. Again, hee sets out the cause, why the second Beast, that is, Antichrist should renew the image of the former Beast, that the whore might sit vpon her, as I haue taught, and bee sustained by her. And therefore the former Beast was not cleane to be taken away, lest the latter being depriued of her stay, should fall to the ground.

But how doth *S. Iohn* and *S. Paul* then agree? *S. Paul* saith, that the Emperour must be taken out of the way, that he might leaue Rome empty for Antichrist, as the Papiſts expound it: Saint *Iohn* sayth, that the whore sitteth vpon the Beasts backe, that is, the Emperour, that she might be upheld by him. How doe you reconcile these? will you say, if you vnderstand *S. Paul* to speake of the olde, and *S. Iohn* of the new Empire. *S. Paul* speaketh of the Empire which hindred or detained, and of that onely, for so he saith, *He onely that now hindreth shall binder, till it bee taken away.* The old Empire did hinder Antichrist not the new. *S. Paul* therefore spake not of the new Empire, but of the olde. *S.*

Ad Geront. de Monaga.

The sixt head
of the Sea-
beast.

An obiection
answered.

The Empire
renewed in
the West, to
vphold the
Pope.

Iohn speaketh of the Empire that carrieth the Beast, that is so farre off from hindring it, that it doth rather vnderprop and vphold it. And to that purpose was the Empire renewed in the West, that it might hold vp the Church of Rome. *S. Iohn* therefore doth not in this place speake of the olde Empire, but of the new. But the Popish sort, who thinke that not the Maiestie onely, but the name of the Empire is to bee extinguished, before Antichrist come, doe seeme by obscuring the prophesie with certaine contradictions to delude their Auditours. They say that the Romane Empire which now is, shall continue to the end of the world by the prophesie of *Daniel*, and the same men say, that it shall be dissolued and diuided into tenne Kings (Very foolishly; they say it notwithstanding) before Antichrist come. As though rennevery potent Kingdomes could consist of the naked name, and vaine title of an Emperour, or that that could bee said of them, should be vtterly abolished before Antichrist came, which by them is sayd, shall continuettill the end of the world. Wherein in the one, they seeme to follow the madness of Epicurus, who seemes to make the world of moates, as these men make ten Kingdomes of words. For what is now the Romane Empire, but a meere word? In the other they shew their brains to be crackt, who say, that the Romane Empire that now is, shall continue to the worlds end, and yet shall bee vtterly ouerthrowen before the comming of Antichrist, whom they say shall raigne three yeeres and a halfe before the end of the world. In them both they shew their notable impiety, who while they wrape and infold a most waightry prophesie of Antichrist, within their impossibilitics & contradictions they prophane Gods Word, and decciue Gods Church. The summe of all is gathered by the Apostle, that the olde Empire is to be taken away, and to be dissolued and diuided into tenne Kingdomes, before that Antichrist should come, that the new was to

be

berestored and repaired, being the image of the olde, vpon whose backe hee should lit and aduance himselfe when he came.

CHAP. XXV.

How the old Empire was taken away.

THe olde Empire therefore whereof *S. Paul* spake which hindred the reuealing of Antichrist, let vs consider how it was taken out of the way : whereof we put two degrees. First, when *Constantine* the Great, did translate the seat of the Empire from Rome to Constantinople : the second after the diuision of the Empire, into the *Easterne* and *Westerne*, which did presently weaken them both, and afterward dissolved the *Westerne*, which was properly the *Romane Empire*, it was first depriued (the *Easterne* I meane) of all the title and interest to Rome and Italy. The empty seat of the Empire, the Maiesty thereof diuided and diminished, then first in the West, and after in the East put out and ouerthrowen, wee say to bee the two degrees of the remoouing of that obstacle, which hindred the reuealing of Antichrist, and his dominion in the city of Rome. I trip ouer the history briefly, they that will set faster footing, may fetch it out of the fountaines themselves, if they please.

Two degrees
of the falling
of the Empire.

I doe likewise set downe two degrees of the Reuelation of Antichrist. One wherein he beganne to raigne, the other wherein hee beganne to bee acknowledged.

Two degrees
of reuealing
Antichrist.

I note also two degrees of the Kingdome, when it tooke vpon it the cheefe gouernment of the vniuersall Church, *Anno 607.* when he was called vniuersall Bishop by *Phocas* that *King-killer*, at that very time when *Mahomet* beganne, so that *Phocas* the murtherer, the Vniuersall Bishop, and wicked *Mahomet* may seeme to bee of one birth. The winde of false doctrine, and of

When *Mahomet*
began.

Church.

Socrat. li. 7. c. 11

Church-ambition, did by stealth creep into the minds of certaine Bishops, who, as *Socrates* is witnesse, lifting vp themselves aboue the limits of their Priesthood, into strange gouernment, did strue about the primacie and superiority ouer all Churches: and to that purpose *Zosimus* and *Celestinus* did foyst in a new deuised Canon of the counsell of *Neece*, detected and reiected by the Bishops of Carthage. But that small winde kept in, I know not how in the heart of the Church, it did not all breake out before *Boniface* the third had extorted that proud title from *Phocas* the Emperour, by his importunate entreaty.

But yet Antichrist was but a Pupill as it were in his nonage, not onely being subiect to the Emperour for a time, but the Emperours Vice-Gerent in the gouernment of Rauenna: by whom the election of the Pope first made by the Cleargie and people of Rome, was necessarily confirmed, vntill *Benedict* the second obtained this priuiledge of the Emperour *Constantine* the fourth, *Pogonatus*, that the Pope should be created without the confirmation of the Emperour. And then Antichrist beganne to bee his owne man, liuing after his owne law, or rather without law, as the Apostle speaks. Not long after, as *Boniface* the third did extoll himselfe aboue all Bishops; so *Gregorie* the second vaunted, that hee was aboue the Emperour: *Gregorie* the third did spoyle *Leo* the third, being first excommunicated by *Gregory* the second, because hee went about to abolish images, did spoyle, I say, him of all his reuenues in Italy, and absolved his subiects from their oath of fealty. And so took from him all the gouernment of the West, as a Popish Authour doth testifie in his booke called, *The bundle of times*. At last, that we may not follow after the meane passages in the history seuerally, *Gregorie* the seueuth, like an Earth-quake, brake out and shattered both the Church and the Empire. For hee first settled the Popish gouernment, as *Auentinus* doth witnesse;

723.

Fasciculus temporum.

727.

nesse; which his successeours continued 450. yeeres in despite of the Emperours, so that they made the Emperour his vassall. After that Antichrist was come to his height, being reuealed by his two degrees, and domineering in the Church, first he began to be acknowledged of many holy and learned men in particular: but from the time of *Gregorie* the seuenth, to the happy age of *Luther*, and then in generall Rome was acknowledged to be Babylon, the Pope Antichrist in all the Reformed Churches. I am not ignorant that this assertion of the Reformed Church, of our owne men is thought doubtfull, of yours madde and doting, but if they doe seriously marke those conclusions following, our men will feeble that scruple taken from them, and your men a sting fastened in them. For thus I will dispute from all the premisses.

To whomsoever all those essentiall notes of Antichrist set downe by blessed *Paul* and *Iohn*, do onely agree, he is onely that great Antichrist. But all those essentiall notes do agree to the Pope of Rome onely.

Therefore the Pope of Rome onely is that great Antichrist.

CHAP. XXVI.

A recapitulation of that which went before.

NOW that the assumption may plainly appeare, we will set out, as in one view, all those propositions shortly, which haue beene before more largely and foundly concluded. I tolde you first what Antichrist was.

1. That Antichrist is not one singular and indiuiduall person, but a state and a succession of persons.
2. That hee is in a counterfeit shew, a Vicar or Vicegerent, in presumption a fellow-mate, in purpose an aduersary.

Chap. 3.

Chap. 4.

- aduersary. Afterward of what kinde Antichrist was.
- Chap. 5. 3. That Antichrist is the head of a generall Apostasie from the faith.
- Chap. 6. 4. That Antichrist is an Apostaticall Christian, and an vniuersall Bishop.
5. That Antichrist is not an outward and a professed: but an homebred and hypocriticall aduersary.
6. That Antichrist is subtil, denying Christ indirectly.
- Chap. 7. 7. Hee that sits in the Temple of God, as God, and makes a shew as if he were God, the same is Antichrist.
8. Hee that lifts vp himselfe aboue all that is called God, or souerainty aboue the Angels in Heauen, aboue Princes on the earth, aboue holy things in the Church, the same is Antichrist.
- Chap. 8. 9. He that taketh away the natures, properties, offices, benefits of Christ, by consequent, and indirectly
10. is Antichrist. I haue shewed what kinde of kingdome and attendance belongs to Antichrist.
- Chap. 11. 10. Antichrist is the key-keeper of hell.
11. Antichrist is the head of that smoaky and dark kingdome.
- Chap. 12. 12. Abaddon or Apollyon is the King of the Locusts.
13. i. Antichrist is the eldest sonne of the Diuell.
- Chap. 14. 1 I shewed what the Beast doth that riseth out of the earth.
13. That Antichrist is the sonne of the earth.
14. That Antichrist hath two hornes of a Lambe, but uttereth the voyce of the Dragon.
15. He that sheweth all the power of the first Beast in his sight is Antichrist.
16. The image of the first Beast is Antichrist.
17. He that compelleth men to adore the image of the first Beast is Antichrist.
- Chap. 15. 18. The restorer of the old Rom. Empire is Antichrist.
- Chap. 16. 19. Hee that commeth with lying signes and wonders, is Antichrist.

20 The seauenth King of the Romaine or Latine Empire is Antichrist.

Chap. 17.

21 He that compelleth all vnder his rule to take on them the Character and name of the beast, and the number of his name, and the number of a man is Antichrist, I haue shewed where he sits.

I.

22 Who so sitteth in that imperiall city scituated on 7. hills, and 7. kingly formes of gouernment, neere to the bankes of Tyber, and is a Latine Bishoppe, and possesseth *Peters* chaire, and is called most holy Pope, is Antichrist.

Chap. 19.

23 Whose seat is mysticall *Babylon*, i: *Rome* in name Christian and Bishoply, the same is Antichrist.

24 Who so sitteth vpon the whore that is blasphemous, idolatrous, lustfull, proud, selling soules, bloody, and is the same in all things for wit and disposition is Antichrist.

Chap. 20

I haue shewed at what time he is reuealed.

26 He that after the fall of the Romane Empire, and the departure of the Romane Emperour out of the city of Rome, sitteth governing in the city of Rome, being made the temple and the Church of God, is Antichrist.

None of all these notes belong to *Luther*, very few of them to the Turke. But to the Pope of *Rome*, both euery of them seuerally, and all of them ioyntly, and to him alone as it is euidently proued before.

Therefore the Pope of Rome only is that great Antichrist. You haue *Paul* the first, a glasse wherein you may behold all your selfe: but that you haue certaine about you more desirous of your momentary reputation then your eternall saluation, who haue cast a certain mist vpon the Glasse, that you might not know your selfe therein. To whom I thinke good breefly to answer.

CHAP. XXVII.

Wherein is shewed what kinde of one Antichrist is not.

WE haue shewed what kinde of one Antichrist is : now what kinde of one he is not let vs likewise set downe.

Although that which is straight is the rule both of it selfe and that which is crooked, as the Philosopher well said, yet let vs yeeld so much to our Aduersaries either ignorance or obstinacie, that as wee haue brought out the true and right notes of Antichrist, out of the text of Scripture, so wee may refute the false and fained proceeding out of the braine of man.

Bellarmino writes honestly, that the opinions of the Fathers about Antichrist, which cannot be prooued out of the Scriptures, are not to be held as certaine truths, or to be beleened as matter of faith. I would hee would follow his owne rule, we should sooner agree among our selues. And he hath reiected some of their fables in this cause, the Scripture being his guide : but I thinke hee refused other mens deuises herein, that with greater authoritie he might shew forth his owne.

Some of them as false and absurd, others as more probable, but false for all that, both of them he doth reiect. Why so I pray ? Because they cannot be prooued out of the Scripture. Who would not thinke that this man dealeth with vs in good sooth.

Of the generation of Antichrist.

1 *Antichrist is not as he saith borne of a Virgin.*

2 *He is not the Demill as Hypolitus thought.*

3 *He is not a Demill incarnate.*

4 *He is not Nero brought to life againe.*

These opinions saith he are absurde. Others are more probable, neither true.

1 *Antichrist is not a bastard, as Damascen said.*

2 *He*

2. He is not of the Tribe of Dan, as 12. Fathers do thinke and all Papists almost besides Bellarmine.

Doe you not see Paul the 5. how your Bellarmine reiecteth twelue Fathers in this cause ? and giues his own side the slippe ? He denieth the old Tribe of Antichrist, we looke he should deny his Countrey anone. Hee denieth him to be of Dan: by and by he will deny him to be a Jew. For as for the Tribe of Dan, Bellarmine alloweth Hieromes opinion. Why ? This cannot, saith hee be proued out of the Scripture. Although for the Tribe, diuers Papists bring texts as probable as Bellarmine doth for the nation. But those this plaine dealing man forsooth hath reiected. Doe you not see how your men disagree in this matter, that you may no more tell our men of their disagreements.

CHAP. XXVIII.

Of the Nation, Religion, Office, and seat
of ANTICHRIST.

BV T Antichrist, saith he, shall be by Nation a Jew, by Religion circumcised, and for a time a keeper of the Sabbath: by his office Messias, for he shall especially come for the Jewes sake, and shall be accepted of them for Messias: and he shall sit at Ierusalem in the Temple of God, reedified by himselfe.

A lyer must beare a memorie.

Messias of the Jewes, saith he, shall come not in his owne name, but in Gods name. So Bellarmine.

But Antichrist shall come not in Gods name, but in his owne, saith Bellarmine.

Bellarmines
contradiction.

Antichrist therefore is not the Messias of the Jewes. But he proueth out of two places of the Scripture that Antichrist is the Messias of the Jewes, one, if another shall come in his owne name saith Christ. Iob. 5. him you shall receiue. Wherout of a compound supposition of

A great absurdity.

an indefinite person if another, hee doth inferre a simple proposition definitely, that is that Antichrist *absurdly*, nor well applied to the purpose. Which sets downe that *that Antichrist shall come a litle before the end of the world.* Those *Jewes* therefore, whom Christ spake to then aliue now dead, could not receiue Antichrist for Messias. Vnlesse peraduenture as he tells vs *Enoch* and *Elias* shall returne before the end who shall resist Antichrist, so he imagines the *Jewes* that Christ spake to shall rise againe before the generall resurrection to receiue Antichrist. But see how vntowardly the parts of this tale hangs together. For he saith, *That Enoch and Elias should be killed of Antichrist, and after three daies and a halfe line againe: and that it shall come to passe afterward, that the Jewes being converted by that miracle shall kill their Messias in the mount olive, and shall returne to Christ, who shall come 45. daies after.* Which dreame of his he refuteth in another place which he bringeth. The Apostle saith that to them who receiue not the loue of the truth, to their saluation, God will send the working of error, to belecue lies, and so to be iudged with the iudgement of condemnation *2. Thess. 2. 9. We be to those, saith he, who haue not receiued Christ, The Jewes.* Although the Apostle saith not, who receiued not the truth *1. Christ*, but who receiued not the loue of the truth: as false Christians. But how shall God punish those *Jewes*? God shall send vpon them the working of error, that they might beleue a lye *1. Antichrist*, and should bee damned. Therefore *the Jewes shall receiue Antichrist for Messias.*

But Bellarmine doth affirme that *the Jewes shall bee converted by Enoch and Elias, and therefore shall bee saved.* The Apostle speaketh of men reiecting Christ, and therefore to be condemned, he speakes not therefore of the *Jewes.* But the Apostle saith that *Antichrist is sent to them, who would not receiue Christ, which of the Jewes is true, of the Christians false.* Yea he saith that he is sent to seduce those who haue not receiued the loue of truth, which

which doth well agree with the Papists those false-christians. Who although they receive Christ, receive not the loue of Christ. But the Apostle speaketh of the time past. *Who haue not receiued the loue of truth, not in the future; Therefore he understandeth the Iewes, who before the Apostle wrote this, refused to beleene the preaching of Christ and his Apostles.* But the Apostle speaking of the sinne and punishment of Antichristians, which presupposeth a sinne going before, did expresse their sinne in the pretertense, which is not to be referred to the time of the Epistle which *Paul* writ, but to the time of the punishment which he enioyned. But if the Iesuite doe vtge the pretertense so farre, as if the Apostle should vnderstand, that Antichrist should be receiued of them only, who had reiected Christ before that time, hee must hold that he must be receiued of them in the end of the world who were dead a thousand five hundred yeares before. And is not this a worthy demonstration, whereby he proueth that Antichrist shall bee in Office the Messias of the *Iewes*, to be receiued of them in the end of the world? whence as one error begets another, he concludeth that he is by nation a *Iew*, by Religion circumcised &c. I haue wonne it now that Antichrist is an Apostata-christian. It followeth therefore that hee can by no meanes bee an Infidell *Iew*, who as yet was not come to Christ. I propoued that hee was an inward and hypocriticall enemy who denied Christ secretly & indirectly. It followeth then that the *Iew* no waies can be an outward and professed enemy who denieth Christ directly and plainely. I conclude both out of the Scripture and out of the fathers, that Antichrist was to sit in the Temple of God that was in the Church. And therefore that Antichrist was not to sit in the temple of *Ierusalem*. *Hierome* with many other Fathers haue determined. And yet this *Pythagoras* who thinks that his he said so will satisfie fooles, doth boldly affirme that he shall sit in the Temple of *Ierusalem* to be builded againe

The Papist receive Christ but not the loue of Christ.

A popish absurdity.

Bellarmino
fighteth with
himselfe.

The Papists
alter east from
west.

Apoc. 11. 7.

by him. Wherein see I pray you how hee fighteth with himselfe.

The temple reedified of Antichrist is *the Temple of the Deuill*.

But Antichrist shall sit saith he in a Temple reedified by himselfe.

Therefore he shall sit in the Temple of the deuill not therefore in the Temple of God. Vnlesse happily he will change the temple of God into the temple of the Deuill. Besides that, *Antichrist shall sit at Rome, as the Rhemists themselves confesse*. Not therefore at *Ierusalem*, vnlesse peraduenture *Ierusalem* moued out of her place shall passe ouer to *Rome*. Which perchance they can bring to passe, who change the three wisemen of the east into 3. Kings of *Sheba* in the west. For *Sheba* stands west from the citie *Ierusalem*, and *Chaldee* whence they came stands east. I cannot see therefore but by the same power, they may as well carry *Ierusalem* to *Rome* as turne the east into the west. I haue euicted before euen by the confession of the Aduersarie: *That Rome is the seat and citie of Antichrist*, and yet they proue by a strang kinde of Logicke, that *Ierusalem* is the seat of Antichrist. For where Gods two witnesses (saith he) are killed of Antichrist, there is the seat of Antichrist: But those two witnesses shall be killed by Antichrist at *Ierusalem*: Therefore Antichrist his seat is at *Ierusalem*. He takes the proposition for granted, which for all that standes in great neede of proffe. For where soeuer Antichrist shall kill 2. witnesses of God, that there he shall haue his seat. No more then if some great Prince such an one as they would haue Antichrist to be, should there be said to haue the seat of his Empire, where soeuer his authoritie was of power to kill his enemies.

Do you not know that Kings haue stretcht-out hands? *Tiberius* hand stretcht out it selfe as farre as *Ierusalem* to crucifie Christ, though he sat at *Rome*. Antichrist hath a long hand; whose hand reacheth farther to kill Gods

two witnesses, then where he sits; nor euer where Antichrist rageth there he sitteth. The proposition then generally taken is false, particularly vnderstood is a paralogisme. The assumption also is very false: for the holy Ghost doth call not Ierusalem but Rome, or rather the Rom: Empire, that great Citie in whose streets the bodies of those two witnesses shall lye slaine: and that great Citie is called spiritually *Sodome* and *Egypt*, where our Lord was crucified. *Hierusalem* aboue is called the holy Citie after Christ his passion, how then here is it spiritually called *Sodome* and *Egypt*? as *Hierom* writes to *Marcella*. Ierusalem is alway taken in the Apocalyps for the holy Citie, Rome for the great Citie, which hath the gouernment ouer the Kings of the earth, which cannot agree with Ierusalem. Besides, the word spiritually toucheth Rome very neere: for as Rome is mystically Babylon, so it is spiritually *Sodome* and *Egypt*. *Sodome* for her pride and vncleannesse; *Egypt* for her idolatrie and crueltie against the Saints; for who is so blinde that can not see that Rome is the chappell of Idolls, the stewes of lust, the queene of pride, the shambles of Saints, and the den of King-killers; and therefore shee is truly spirituall *Sodom* and *Egypt*.

But where our Lord was crucified, there Gods two witnesses were murdered by Antichrist.

But not at Rome, but at Ierusalem he was crucified.

Therefore not at Rome but at Ierusalem those two witnesses shall be killed.

We denie the assumption. At Rome in that great Citie, that is, in the Romane Empire, our Lord was crucified. First, because by the commandement and authoritie of the Rom: Empire Christ himselfe was crucified, as the *Rhemists* doe confesse. Secondly, because Christ in his members is often crucified at Rome. Thirdly, he was not crucified within Ierusalem but without, as *S. Paul* witnesseth to the Heb: cap: 13. v. 12. Lastly, because Ierusalem before the Apocalyps, which was extant about

Apoc: 11. 3.
Ierusalem in
the Apocalyps
taken for the
holy Citie al-
waies.

Rome com-
pared to Ba-
bylon, *Sodom*
and *Egypt*.



Christ how
crucified at
Rome.

Apoc. 17. 18.

Ierusalem the
figure of the
Christian
Church,

Matt: 24. 14.

What is ment
by the abomi-
nation of de-
solation.

Luc: 21. 23,
23, 24.

Ad Marcol.

the end of *Domitian*, being viterly ouerthrowne, together with their Temple, was neuer to be built againe, as we haue formerly euicted out of the prophcie of *Daniel*, who saith, *that the desolation of the Temple and Citie shall continue vntill the end of the world*, as *Hierom* expounds out of the words of *Christ*. Neither doe the friuolous answers of *Bellarmino* much trouble me, *wherewith he presumes* (as he writeth) *that Daniel would haue said something that he doth not say*: as if hee could not say what he would, and therefore he faines that the Prophet spake thus: *Either that the Temple should not be reedified till a litle before the end of the world: or else as it was desolated before it was reedified: so the abomination of desolation, i. Antichrist, should remaine in the same reedified to the end of the world; or else that it should neuer be fully built againe, but that Antichrist should sit in the Temple begun and not finished.* Ierusalem is wholly the figure of the Christian Church, which after it was built vp by the preaching of the Gospell among the Gentiles, there was an end both of the Citie and Temple of Ierusalem, as *Christ* prophecied, *Daniels* best Interpreter: who foretold the abomination of desolation, that is the abominable and desolate winges, (vnderstanding the Eagles and the Legions of the Romanes, as *Luke* expoundeth) should bring a finall destruction to the Citie and Temple, so that the desolation of them both should continue to the end of the world, as *Christ* explaineth, foreshewing that Ierusalem being ouerthrowne of the Romanes, shall be troden vnder foote of the Gentiles, till the times of the Gentiles be fulfilled, i. till hee shall come to iudgement, which is described in the next words. So that the bounds of the Christian Church being enlarged, the Citie and Temple should haue their last end by the testimonie of *Christ*: for the truth appearing, the type faded away. So that the primitive Church beleued that Ierusalem was turned into eternall ashes; and *Hierom* calleth the opinion of some, who

who thought the Temple should be restored, a *meere Iewish fable*. Therefore *Bellarmino*, in *Hieroms* iudgement, who dreames of the restoring of the Temple, is not a *Christian Doctor*, but a *Iewish Babler*. Vnlesse hee be worse to be thought of, who with *Julian* the Apostata will fasten a lye vpon Christ, while together with him he will as it were carrie stones to the building of it: he in a mocke to Christ, this in the honor of Antichrist: That *Bellarmino* may feare fire from heauen to disturbe the worke, which as the storie reporteth, *Julian* suffred. One thing I greatly feare, that Antichrist will not take it in good part, that such a mightie Monarch of the world, as he is like to be, must sit in a Temple banded in part. *Cicero* did pretily set out the praise of the Capitoll, wherein *Latine Iupiter* doth reside, that the rooffe was not onely good for vse and necessitie, but for ornament and beauty: that although the Capitoll were builded vp as high as the heauen where the raine was not engendred, yet it would haue no name, if it had no rooffe. But *Bellarmino*, although he caried mortar and stone to the Temple of *Ierusalem* by the helpe of *Antichrist*, wherein so great a Prince should sit, so farre of he was for tending his Masters honour, that he did not supply necessitie: for hee left the Temple with out beames or rooffe, hee left it on the earth, where many shewres doe gather, many stormes doe sodenly fall, that he may seeme to haue exposed the great Prince to the pleasure of the vnmercifull heauen in the midst of his stately Palace.

But let vs make vp the rest of the tale of this imagined Prince gouerning in an imagined place. For hee addeth many things of his kingdom and his victories, whereof the Scripture hath not one word.

It is a very conceited dreame that is fetcht out of *Daniel* mis-vnderstood, who prophesied of *Antiochus Epiphanes* the sonne of great *Antiochus*, the brother of *Seleucus Philopater*, the successor of that namelesse

Bellarmino and
Julian alike.

Theodoret lib. 3
cap. 20.
Sozom. lib. 5.
cap. vlc.
Cic. de orat. 3.

beast, the tenth horne literally and properly as of nine others which went before, cap. 11. which *Bellarmino* himselfe confesseth, and yet concludeth

1. That *Antichrist* rising out of a most base stocke, by fraud and guile shall obteyne the kingdom of the Jewes.

2. That he shall fight with three Kings, of *Egypt*, *Lybia* and *Ethiopia*, and shall possesse their kingdomes themselves being vanquished. which was not true of *Antiochus* himselfe being the figure of *Antichrist*.

3. That he shall make captives /emen other Kings, and shall enjoy the Monarchie of the whole world. O noble conqueror, to be preferred before all the *Pompeis*, *Cæsars*, and *Alexanders*, who shall doe so great acts in the compasse of three yeeres and a halfe.

4. With his mightie armie he shall persecute the *Christians*, and these be the warres of *Gog* and *Magog*.

Doe you thinke these to be the oracles of the Scriptures, or *Bellarmino*s owne dreames? grant that *Antiochus* was *Antichrist*s type in many things. what then? if we should apply all those things, which were proper to the person of *Antiochus* to *Antichrist*, in respect whereof he was not the type of *Antichrist*, and shall inferre from them not the like but the same thing. Let *Antiochus* be fetcht out of hell, and let his soule passe into *Antichrist*, that he may performe all those things. And although *Antichrist* be a most vilde beast, as *Antiochus*, yet he must come not out of a most vilde, but a most honorable stocke, that he the sonne of *Antiochus* the Great, the brother of *Seleucus Philopater*, and successor in the kingdome of *Syria*, as *Antiochus* is plainly set downe by *Daniel* cap: 11. v. 21. in whose place one that is very vilde shall arise. *Platoes* great yeere must returne againe, that *Antiochus* againe must be an hostage at *Rome* before he come to his kingdome, and kill his Nephew *Demetrius*, as *Richard* the third King of *England* did, and make three voyages into *Egypt*.

And great *Achilles* must be sent againe to *Troy*.

Let

Antiochus
& *Antichrist*
vnlike: to
make them
the same ma-
ny absurdities
do follow.

Let *Antiochus* make warre againe; let him in his returne plague the *Iewes*, and let *Antichrist* do all the acts of *Antiochus*, which *Daniel* the Prophet doth so liuely describe, that to *Porphyry* who knew not with what spirit he wrote, he seemeth to haue compiled an historie rather then a prophecie, whereof more hereafter. Now let vs pursue the rest of the pretty passages of this tale.

Enoch and *Elias* must come againe from heauen to earth, to wit, these two witnesses, who preach the Gospell in their owne persons, and fighting with *Antichrist* shall be killed by him, and shall rise againe after three daies and a halfe. and the rest which out of the 11 of the *Apocalyps*, they miserably by force presse out, by wringing the letter, so that they seeme to play the *Iewes* in no place more. Although in that place neither *Enoch*, nor *Elias*, nor *Antichrist*; as certaine learned men thinke is vnderstood: for the beast that makes warre against these witnesses of God, is said to ascend out of hell, which seemes to be the first beast, which is said to rise out of the sea, cap: 13. v. 1. when as the second is said to rise out of the earth. Again, the floore of the Church is said to be giuen ouer to be trampled on by the Gentiles 42 monthes v: 2. which time is assigned to the persecution of the first beast, cap: 13. v. 5. Again it is to be troden on by the Gentiles not the *Iewes*, whose Prince *Antichrist* is faigned to be. Now they which precisely take the two witnesses to be two men, could neuer yet agree among themselues about the persons. Some that they were *Elias* and *Moses*; some *Elias* and *Elizaeus*; some not *Elias* but *Jeremie*; others together with *Elias* and *Moses* thinke that *John* the Diuine is added as a witness about number; of *Enoch* none of the Fathers make any reckoning; of the two Testaments, as two witnesses, and the diuers sincere Interpreters of the two Testaments, who expound the place, they doe more easily shift themselves, as it shall be vnderstood afterward; who being

The second
beast mistaken
for the first.

The two wit-
nesses Apoc.
11. not agreed
on.

Persecution
committed.

Persecution
reuenged.

clad with sackcloth, in great sorrow and griefe did preach repentance to the Gentiles, at whose hands in stead of reward, they receiued most cruell death. The cruell persecution of the first beast, wherein they deuoured the most faithfull witnesses of God, lasted 194 yeeres, which made the 42 monthes, according to Daniels weekes; whereof more anon. Neither did God suffer his witnesses to die vnreuenged, if wee compare the storie to the Prophecie. For God did punish those bloody Emperors for his two witnesses sake, so that the Nations were consumed by sharpe and quicke diseases growing by long drought, and too great heat of the Sunne, which bred such plagues, that often deuoured whole Cities, and consumed whole armies. So happily the two witnesses may be said to haue shut heauen that it should not raine, and to haue opened it that it should raine, whenas by the prayers of the Christian Legion, the Armie of the Pagan Emperour being environed by the *Quadi*; being presently like to perish for want of water, obteyned a plentifull showre from heauen: while the host of their enemies perished, being stricken with thundring and lightning from heauen: whereupon it was called the thundring Legion of the Christians. And when as the witnesses of God being so vnworthily and cruelly dealt withall, threaten eternall fire vpon the wicked Gentiles, and did perhaps foretell that fire should come from heauen, whereby Cities and Camps were deuoured, may they not be said after a sort to cast out fire out of their mouthes, to consume their enemies? And when as Gods cruell enemies the Emperors, did destroy one another by mutuall warre, and committed such massacres by sea and land, that they seemed to turne whole fields and riuers into blood, might not God seeme according to the Prophecie, most iustly to haue reuenged the wrongs of his witnesses? especially when he raised other witnesses, as *Phenixes* out of their ashes, who should beare witnes to the truth.

And

and so Gods two witnessers in singular persons, may seeme to rise againe in a succession. And because not onely the triumphant Church, but the militant also is often called heauen, both in the Apocalyps, and in the Scripture elsewhere, therefore when the witnessers of God had built againe the Temple of God out of those ruines and reliques, so, as the Prophet speaketh : they seemed to ascend vp, and to bee in heauen. But if any thinke it conuenient to expound this place of the persecution of Antichrist, which did liuely expresse the cruelty of the first Beatt, and of those Antichristians, which did most cruelly persecute the Church in these latter ages, for the space of 494. yeeres, I will not greatly strue against them : when as they did play the Gentiles vnder the name of Christ, as Tertullian speaketh. Onely I shew what other learned men haue probably thought, without preiudice to them that thinke otherwise. But all that I haue sayd, is refused of the Aduersaries in 3. words : for thus they cry out, Antichrist is not yet come : and they call all things to question, whether there be Antichrist, which if you please we still discusse in the last place.

The Church
called heauen.

CHAP. XXIX.

Wherein it is disputed, whether Antichrist be, that is,
whether hee be come.

THat Antichrist is foreshewed in the Scripture it is euident enough : now whether he be to be shewed in the world, it shall yet further appeare, when wee shall haue discusse whether he be come or no.

Of

1. The Preaching of the Gospell over the whole world.

2. The subuersion and desolation of the Romane Empire; so that the very name remaine not.

3. The preaching of *Enoch* and *Elias*.

4. The most greivous and publike persecution of the Church, which shall clean take away the publike worship of God.

5. The continuance of the Kingdome of Antichrist for three yeeres and an halfe.

6. The destruction of the world 45. dayes after.

Out of the first token thus he disputeth:

If the Gospell be not as yet preached over the whole world, Antichrist is not yet come.

The first is true. Therefore the second is true.

The consequent of the proposition he prooueth out of the words of Christ, *Matth. 24. ver. 14. The Gospell of the Kingdome shall bee preached in all the world, that it may be a testimony to all nations*; saith Christ: but he saith not, that then Antichrist shall come: but then shall the end come, that is, either the end of the world, as *Bellarmino* thinkes, or the raising of *Ierusalem*, as wee haue euicted. But grant that the end of the world is vnderstood by those words: yet vnlesse *Bellarmino* will take that for granted, which is in controuersie, that Antichrist shall not come before the end of the world: which we most stilly doe deny, this exposition can help

Bellarmino

Of this
committing
Bellarmino
giues sixe
tokens.

Two ac-
company-
ing.

Two fol-
lowing.

The first note
whether the
Gospell haue
bin preached.

Bellarmino nothing at all. But what if the place be to be understood not of the end of the world, but of the destruction of Ierusalem, it will auaille him much lesse. Heere therefore first I oppose *Chrysostome* against *Bellarmino*, which interprets the place not of the end of the world, but of the destruction of Ierusalem, which the context of the place doth conuince: for first Christ answers to his Disciples, to whom he had sayd, it should come to passe that the city and the Temple should bee vtterly ouerthrowen, so that a stone should not bee left vpon a stone, First, I say, answers them about the overthrow of Ierusalem, which they thought should haue stood for euer. They asking him, Tell vs when these things shall be? that is, when shall the Temple bee destroyed, and afterward they aske him of the end of the world, and of his comming to iudgement. The parts of the question are therefore double, first of the destruction of Ierusalem, the second of the end of the world: which they thought should not continue longer then Ierusalem. To the first Christ answers first from ver. 4. to the 23. To the second he answers from the 23. to the 42. And first Christ fore-sheweth the calamities which went before the destruction, to the fifteenth verse, in that verse hee expounds the destruction fore-tolde by *Daniel*. But if any body thinketh that the abomination of desolation, standing in the holy place, be to be taken by an anologie for the sitting of Antichrist in the Church, I will not gaine say it; but if hee expound it properly, and to the lettter, hee shall not haue onely *Chrysostome* and *Luke*, but Christ himselfe gaine-saying him. Among other calamities which were before the destruction of Ierusalem, he fore-shewed two spirituall ones especially: a seducing of false Prophets, a defection of the people. Christ doth therefore forewarne and comfort his Disciples: hee forewarneth them that they beware of false Prophets: hee comforts them with a double promise, one of eternall saluation ver. 13. if

N

they

The destruction of Ierusalem taken for the end of the world by Papists.

The 24. of Matthew expounded.
Verf. 2.

Verf. 3.

Verf. 4. to 23.
Ver. 23. to the 42.

Verf. 13.

they shall hold out to the end : another of a prosperous successe, which their ministry by spreading the Gospel over all the world, shall haue before Ierusalem be utterly ouerthrowen. That it might be a witnesse to euery nation, that the Church shall endure when Ierusalem shall bee destroyed, whose bounds the Apostles and their Disciples by the preaching of the Gospel, before the destruction of Ierusalem had extended ouer all nations, both Gentiles and Iewes. Neither is it to bee thought, that Christ had confounded all these prophecies in the handling of them, that he might not nourish an error, which the Disciples had conceiued of the continuance of Ierusalem till the end of the world. Therefore after hee had vers. 15. described her overthrow, he adioyned both counsell and comfort : counsell the ver. 16. 17. 18. 19. 20. that they that were in Iury should shift for themselves by speedy flight, and that women great with childe should pray that their flight bee not in the winter; or on the Sabbath day. Comfort, wherein he promiseth that for the Elect Iewes sake, the time of the siege shall be shortned, and that otherwise no Iew should escape as *Chrysostome* expounds the 22. verse. This exposition of *Chrysostome* is notably confirmed by the collation of *Luke* with *Matthew*. For as in *Matth. 24. 15.* Christ doth propound those words out of *Daniel*, When you shall see the abomination of desolation (which *Daniel* calls the abominable wings desolating) to stand in the holy place, *Luc. cap. 21. 20.* expounds it thus, When you shall see Ierusalem enuironed with armies, which *Daniel* termes abominable wings, then vnderstand that the desolation and destruction is at hand, both to the holy city and the holy Temple: and hee warneth the Iewes that they auoyd these calamities hanging ouer their heads, with flying away vers. 23. 24. But whereas Christ, *Matth. vers. 23.* begins to prophesie of the end of the world, and of his comming to iudgement, vers. 34. where

Vers. 15.

Vers. 16. 17. 18.
19. 20.What the abomination of desolation in *Daniel* meaneth.

Vers. 23.

Vers. 34.

where there seemeth to be the greatest mixtures of each of the propheties, hee speaketh so distinctly when hee foresheweth the signes severally going before the destruction of Ierusalem, and the end of the world, that he defines a certaine time of the one, and leaueth the other vncertaine. Of that: verily I say vnto you, this generation shall not passe away, before all those things be fulfilled, (pointing his finger at Ierusalem, as hee sate vpon the Mount of Oliues. But of this, i. of the end of the world, as he noteth the certainty of the thing, so the vncertainty of the houre and the day, which neither any Angell, or the sonne of man knew, but the father alone. By which the consequence of *Bellarmines* proposition is found out to be very vaine and foolish: which sets, *The preaching of the word dispersed ouer the whole world, out of those verses, to be the signe forerunning the coming of Antichrist* against the literall sense of the prophesie most cleerely set downe, not onely by *Chrysostome*, but by Christ himselfe, *Luke* being the interpreter. You see the inconsequence of the proposition, now marke the falshood of the assumption (*But the Gospell is not preached ouer all the world*) as *Paul* *Coloss. 1. vers. 6.* saith, that the Gospell was preacht in all the world in his time, and therefore before the destruction of Ierusalem, which hapned two yeeres after the Apostles death, as *Eusebius* writeth lib. 4. and the Apostle addes, that the Gospell came so into the world, that it brought forth fruit. True (saith *Bellarmino*) *The Gospell was virtually*, then in the whole world, but not *actually*: No? How then could it bring forth fruite, if it were not in the whole world actually? but the Apostle there speaketh more significantly vers. 23. That the Gospell was preached to euery creature vnder heauen. Whom shall we beleuee *Paul* or *Bellarmino*, the Apostle or the Cardinall? Their sound is gone thorough the whole world, saith the Apostle, that is, shall goe out, saith *Bellarmino*. But *Chrysostome* by the same testimonies of the Apostle,

The vncertaine certainty of the end of the world.

14. 15.

The Gospell preached in the world.

Chrysost. homil.
in Matih. 24.

doth prooue that the prophesie of Christ was then fulfilled, the Gospell was preached all ouer the world, before the destruction of Ierusalem. So by Fame the Gospell could come to all nations, saith *Bellarmino*, not by seuerall preachings. *Paul* saith not the report of the Gospell in all lands, but that their fruit by their preaching was dispersed, which could not bee without Preachers. Yet by the whole world, euery little and obscure corner of the world is not meant, but the greatest part of the knowen and habitable world, Luc. 2. 1. Neither by all nations, are meant all seuerall nations, but all in generall, that is, both Iewes and Gentiles. For in this place as elsewhere, there is an opposition betweene all Nations and the Iewes. At that time the Gospell was onely heard of in Iury, wherein the Church at that time was enclosed; but the partition wall being broken downe, and the hedge being broken vp, it made such a sound euery way, with such a number of Preachers, and with such admirable efficacy of preaching, that it is easie to be beleued that the sound of the Gospell could goe into all lands within the compasse of forty yeeres, for so many yeeres at the least, came betweene the prophesie expounded and fulfilled. Lastly, although it was preached to all, it was not receiued of all, therefore left as a testimony to all nations, that being offered to all, and reiected of some, it might make them inexcusable. Doe you not see the foolish consequence of *Bellarmines* proposition, and the apparant vntruth of his assumption? Therefore I do retort the argument vpon him thus, Christ himselfe prophesying, *Paul* interpreting, and *Chrysostome* assisting.

The Gospell was preached in all the world before the sacking of Ierusalem.

Therefore by the consent of *Bellarmin* Antichrist is already come. And *Caluine* seems to me with very deep iudgement to set the vniuersall preaching of the faith, before the vniuersall defection from the faith, the head whereof

whereof by the Apostle is said to be Antichrist, for there could not be a generall falling from the faith, before there were a generall preaching of the faith : which when it was interrupted as in the east by *Mahomet*, so in the west by Antichrist, it was true, that the succession being interrupted, diuers men of God were extraordinarily raised vp by God, I say Angells of God, who by the sincere preaching of the Gospell did restore and repaire the visible Church miserably torne in peices by him : who did cast downe the wall of the westerne *Babylon*, as of *Iericho*, and did tread downe the glorie of Antichrist as of *Dagon*, so that by the noise of the Euangelicall Trumpet *Babylon* seemed to fall in the midst of men, and the world began now not to doubt of the coming of Antichrist, but to deliberate of his departure. For with the greatest part of the Christian world, the swelling title of Antichrist failed, his great power faired, his spirituall by the iudgement of others, his temporall by his owne : his markets of indulgences deceased, his golden Euphrates was at an ebbe, his great streames of money running into that Church wholly dried vp, being brought backe againe into their owne chanel not without great loue shewed to that *Tyberine Bishoppe*, to whom *Luther* and *Caluine* and other preachers of the word thought such a boundance of wealth to be very pernicious. As *Tacitus* writeth that *Aleius Capito*, and *Luc. Aruntius*, to keepe in the ouerflowing of *Tyber*, they would diuert the floods and streames whereby it did swell to that height, that *Tyber* being cut off from the neighbour riuers, might flow as with lesse glory, so with lesse danger. The Christian world seemeth to haue taken the same counsell, to moderate the hurtfull abundance of the *Tyberine Bishop*, so that *Bel-larmine* may seeme to cast a needlesse doubt of the entrance of Antichrist, of whose overthrow we so earnestly thinke. We haue heard the mans first demonstration, let vs consider of the second which is thus concluded.

The preaching of the Gospell hindered by Mahomet in the east and Antichrist in the west.

The decay of Antichrist.

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et. a. hinc C

Ana. 3.

CHAP. XX X.

Of the second taken going before Antichrist's coming.

IF the Romane Empire be not yet utterly ouerturned; so that it hath not lost the name of the Romane Empire, Antichrist is not yet come.

But the first is true. Therefore the second is true. Or thus, If before the coming of Antichrist the Romane Empire was to be divided into ten Kings, whereof none shall be called the King of the Romanes, Antichrist is not yet come.

But the Antecedent is true. Therefore the consequent is true.

Let vs see the strength and finewes of this wonderful demonstration, wherein they so greatly triumph, although in opening of the prophecy, it is sufficiently before refuted, the assumption whereof they go about to strengthen on every side. This is the assumption: But the Romane Empire is not yet utterly ouerturned; so that it hath lost the name of the Romane Empire. Which they proue because the Romane Empire is to be divided into ten Kings whereof none is called the King of the Romanes. They endeavour to strengthen either part out of the 2. and seventh of Daniel, and 17. of the Apoc. in the 2. of Daniel they say is described a succession of 4. Kingdomes to last unto the worlds end, by the Image, having the head of gold, the brest of silver, the belly of brasse, and the feete of iron. The head of brasse signifieth say they the Kingdomes of the Chaldees, the brest of silver the Kingdom of the Persians, the belly of brasse the Kingdom of Alexander and the Grecians, the feete of brasse the Kingdoms of the Romanes: the 2. feete the easterne and the westerne Empire of the Romanes: Now as 2. feete haue 10. toes, say they, which are not feete: So the Romane Empire shall bee divided into 10. Kings, whereof none is, or is called the King of the Ro-

manes

maner. The very same 4. Kingdome Dan. 7. are described by 4. beastes; a Lyon, a beare, a Leopard, and a fourth without a name having 10. hornes, whereof none is, or is called a beast. But this beast they say signifieth the Romane Empire, and the 10. hornes 10. Kings which shall divide that Empire. Which they prove out of the 17. of the Apocalips, where Iohn describes the beast with seven heades and 10. hornes upon whom the woman sate. For the Angell say they doth so interpret. The woman is a great city which sitteth upon 7. hills, that is Rome. The 10. hornes are 10. Kings which shall raigne at one time, and shall have the whore &c. By which wordes the Angell doth signifye that the Romane Empire by them shall be divided and desolated, so that it shall not retaine the name of the Romane Empire. But that Antichrist is not as yet to come, it is openly evicted out of Daniel cap. 7. vers. 14. the ten hornes are the tenne Kings of that kingdome, whereof wee have spoken hitherto. And another say they, shall rise after them, (10 wit Antichrist) and he shall be more potent then the former, and shall subdue three Kings, and hee shall reaspech against the most highest, and shall stand upon the Saints of the Almighty, and shall imagine that he can change times and lawes, and they shall bee delivered into his handes for a time, times and halfe a time. And this they pursue out of Hierom, who addeth, that a leventh little King shall arise, who shall overcome three of the tenne Kings. Yea Bellarmine goeth farther, and out of the 11. Chapter vers. 21, and in his place shall stand up the most vile, concludeth that Antichrist rising out of a base place shall by fraud and deceit get the Kingdome of the Iowes, and shall not fight onely with three Kings of Egypt, Libia, and Ethiopia, and shall enjoy these Kingdomes themselves being vanquished, but shall also make slaves seaven other Kings, and shall have the government of the whole world 3. yeares and a halfe: and in the meane time shall oppresse the Christians with an innumerable armie, and these are the warres of Gog and Magog. By all which prophecies of Daniel and Iohn concerning the

Romane

Dan. 7. 24.

Romane Empire and Antichrist, together with the extent of his Kingdome, beginning, end, and continuance thereof, all (as he thinkes) so fitly agreeing betwene themselves, hee peremptorily concludeth that Antichrist is not yet come. Whereby there is a greater charge necessarily imposed vpon vs to looke diligently to the expounding of *Daniels* prophecie, as wee were carefull formerly of expounding of *Iohns* prophecie: So the argument shal be well satisfied, when I shall confer the historie with the prophecie, and set in order things confused, and make plaine things obscure, and shall compare Testament with Testament, booke with booke, chapter with chapter, verse with verse; neither will I adde a long Commentarie to a cleare text, nor too short a Commentarie to an obscure, by this meanes I shall neither admit superfluities, or omit necessities. Especially when the prophecie is as a riddle which being darkely in many wordes set downe by the Prophet cannot be made plaine in a few wordes by a Doctour, which doth rather require a Prophet to be the interpreter, till event hath made it plaine. Wherein the Papists (but chiefly *Bellarmino*) must deale more fauourably with vs, who hath reiected 12. Fathers in this cause, if we likewise doe reiect the same, and among them *Ierome* chiefly, so it be without touch of his reputation, seeing *Austen* saith that prophesies may sooner bee accomplished then vnderstood, and doth sometime require that naked authorities being laid aside, the matter with the matter, and the cause with the cause, and the reason may strue with the reason. *Irenaeus* saith that prophesies till they bee performed are to bee counted doubtfull riddles: wherein *Bellarmino* shall not grant lesse to vs, then he taketh to himselfe, who when hee seeth his Master the Pope to bee pincht and stonge by *Irenaeus*, makes this answer to serue his turne. *Irenaeus* (saith he) *thinkes it a surer way and lesse dangerous to expect the fulfilling of the prophecie, then to suspect it.* And the Papists

*Irene lib. 4. ad
ver. heres. c. 43.*

*Bellar. de Pon:
lib. 3. cap. 18.*

Papists seeme to haue learned this modestie out of *Daniel* who prophcing of other things as wee shall proue, of Antichrist as the Papiſts thinke, say that the words are shut and sealed vp to the time appointed. Who if we grant to haue foretould of the Romane Empire and of Antichrist, he will neither much hurt our cause or helpe theirs. For if *Daniels* fourth beaſt be the ſtate of the Romane Empire, and the 10. hornes the tenne Kings among whom it ſhall bee diuided, and the eleuenth horne ſpringing thence be Antichriſt, aſſuredly the Pope who is raiſed out of the fall and ruine of the Empire, is Antichriſt. Here if you pleaſe I will conſider of all thoſe places alleaged by *Bellarmino* and ſearch out how they agree within themſelues and how with the text.

Bellarmino ſaith, that the fourth Empire, which he taketh to be the Romane, ſhall laſt to the worlds end. And yet hee ſaith that the Romane Empire, ſhall be utterly deſtroied before the comming of Antichriſt, who ſhall raigne three yeares and a halfe. How can hee then alleage it for a truth that the Romane Empire ſhall laſt to the worlds end? I ſend this great *Chriſippus* againe to *Ariſtoteles Analytickes*, whither ſome time he ſendeth others without cauſe, that when he hath reuiewed them he may teach vs how two contradictions can be true at one time.

The Romane Empire ſhall laſt to the worlds end.

The Romane Empire ſhall not laſt to the worlds end, for it muſt haue the ſinall deſtruction at the comming of Antichriſt, who ſhall raigne three yeares and a halfe. Now let vs conſider how *Bellarmino* and *Daniel* doe agree. Many of our age and thoſe very learned, who ſeeme very exactly to ſearch into *Daniel*, doe thinke that the fourth Empire (which many other without doubt as well learned as they doe take for the Romane Monarchie) was the Kingdome of the *Seleucides* and the *Lagides* in *Siris* and *Egypt*, as they afflicted *Iury* hembd in betweene them: and therefore deſigned to be more

Bellarmines
contradiction.

The expoſition
of the 7. of
Daniel.

terrible then the three former, because more dangerous to *Iury*. And that the ten hornes were ten Kings of *Siria & Egypt*, who did successiue ly oppresse the *Iewes*, and that *Antiochus Epiphanes* was the tenth and last, who more then the rest did plague them most cruelly, and that therefore he was the type of *Antichrist* who should no lesse afflict the *Christians*, and not *Antichrist* himselfe, as *Bellarmino* dreameth. Let vs if you please alledge some of the reasons drawne out of the Text.

Reasons th t
Antichrist is
not properly
in Daniel.

1. The fourth beast was a kingdome to be abolished before the comming and raigne of the *Messias*, as the Prophet reacheth cap: 7. v. 11. 26. 27. which is true of the kingdome of the *Seleucides*, false of the *Romane*.

2. The fourth beast did make warre with the *Iewes*, and did greuously oppresse them; did hinder the worship of God, not onely before the comming of *Christ*, but before the purging of the Temple, and the restoring of the *Iewish* worship by *Judas Machabees* cap: 7. v. 25. 26. 27. which agreeth with the kingdome of the *Seleucides*, not with the *Romane*.

3. Ten hornes and no more did belong to the fourth beast, that is, ten Kings, (I will name them anon) who did oppresse *Iurie* with their tyrannie, which being vnderstood of seuen *Seleucides*, and three *Lagides* is very true, of the *Romanes* very false, who after they got the gouernment of *Iurie*, were more then ten.

4. Besides, those Kings did succeed one another orderly in the same kingdome; this is true in the seuen *Seleucides* and three *Lagides*, but not in them who after descended from the Kings in the *Rom*: Empire, who at the same time did raigne in diuers Prouinces, as the *Aduersarie* himselfe confesseth.

5. Lastly, the Leopard cap. 7. signifying the *Gracian* Empire, is shadowed by the Goate cap: 8. which appeares by that, that as the Leopard is said there to haue had foure heads, so the Goate, when his great horn was broken of, *Alexander*, foure hornes are said

to succeed in his place, .i. foure Princes among whom the Empire of the Goate was diuided; which to the Romane Empire agreeth not, but to the Greeke it doth. For after Alexanders death, Ptolomey the sonne of Lagis held Egypt: Philip, Alexanders brother, Macedon: Seleucus Nicanor, Syria and Babylon: Antigonus, Asia the lesse: these were Alexanders foure Princes, as Hierom obserueth. If it bee demanded how the two feet prophesied of by *Daniel*, which in *Bellarmines* judgment doth fitly resemble the Roin: Empire diuided into the East and West, from whence ten Kings, as ten toes did proceede: I answer from those foure Princes of Alexander, two of them, that is, Seleucus Nicanor, and Ptolomey Lagis were the most potent, who brought the other four Kingdomes by mutuall warres vnder their subiection: from him the kingdom of the Seleucides, and the kingdom of Syria in the North: from this the kingdom of the Lagides, and of the Kings of Egypt in the South did descend, and both these did with their invasions greatly afflict the Iewes, placed in the midst. These were the two feet, which did so miserably trample vpon the Iewes, from whence did spring out ten Kings, as ten toes, which *Daniel* describeth cap: 11. for the three Lagides descended from Ptolomie, the seven Seleucides from Seleucus, and from thence in the end of the kingdom of the Seleucides ouer the Iewes, a litle horne sprouted out, cap: 7. & 9. that is, a King with a bold face, that is, *Antiochus Epiphanes*, the tenth horne cap: 11. properly and liuely described. The first horne of the fourth and namelesse beast *Ptolomie Lagis* King of the South, .i. of Egypt, is described v: 5. then *Seleucus Nicanor* the most puissant of Alexanders Princes, the King of the North is the second horne: for hee preuailed against *Ptolomie*, and recovered *Iurie* and all *Syria* from him, and gouerned therein himselfe. Him did *Antiochus Soter* the third horne succeed, whose sonne *Antiochus Theos* the fourth

Alexander
and his foure
Princes.

What is ment
by the 2 feete,
and 10. toes.

Daniels litle
horne, who
it is.

The ten
hornes.
I
Ptolomie Lagis.

V: 11.

1. *Seleucus*
Nicanor.
3. *Antiochus*
Soter.
4. *Antiochus*
Theos.

- v: 6. horne, that he might establish a league betweene himselfe and *Ptolomie Philadelphus* King of Egypt, tooke *Bernice*, *Philadelphus* daughter to wife, that thereby he might fulfill that part of the Prophecie of the two feet, one of yron, thother of clay, that they should mingle themselves with mans feede, and yet should not grow together, Dan: 2. v. 43. the prophecie was proued true by euent: for *Antiochus Theos* had already *Laodice* another wife alieue, of whom he begat *Seleucus Calinicus* the fift horne, who slew *Bernice*, her sonne and seruants: *Antiochus Theos* was poysoned by *Laodice* his wife, and *Ptolomie*, *Bernices* Father presently after the mariage died for griefe. But in his place arose *Ptolomie Euergetes* the sixt horne, who being of the same race with *Bernice*, i. her Brother, made warre vpon *Seleucus Calinicus* to reuenge his sisters death, and vanquished him, and being crowned King of Siria returned into Egypt with his spoiles and prisoners, and hauing greater power then *Calinicus*, enioyed Siria many yeeres, and Iurie therein. Wherefore the two sonnes of *Calinicus*, *Seleucus Ceraunus* and *Antiochus the Great*, inuaded Siria, and raised a cruell warre: *Ceraunus* against *Ptolomie Euergetes*; who being dead, *Antiochus the Great* gathered great forces against *Ptolomie Philopater* the sonne of *Euergetes*. Of this *Antiochus the great*, the Angell propheciethe from the 10. verse to the 20. first of his warres with *Ptolomie Philopater*, and those first prosperous, wherein he recouered Siria, then vnfortunate, wherein he lost it againe. Here *Ptolomie Philopater* lifted vp into pride by this good successe, was the seuenth horne, and slew many thousands of the Iewes and therefore shall not alway preuaile: After of the warres and victories of *Antiochus the Great*, which hee got of *Ptolomus*, *Epiphanes* the sonne of *Philopater*: and of the depopulation of the Iewes, whence *Antiochus the Great* is the eight horne. He gaue his daughter *Cleopatra* in mariage to *Ptolomie Epiphanes*, that hee might againe
5. *Seleucus Calinicus*.
 v: 7.
 6. *Ptolomie Euergetes*.
 v: 8.
 v: 9.
 v: 10.
 v: 11, 12.
 7. *Ptolomie Philopater*.
 v: 13, 13, 14, 15, 16.
 8. *Antiochus the Great*.

againe mingle the yron and the clay together, but all in vaine, according to the prophecie, cap: 2. when as hee pretended peace and friendship by that mariage, but intended destruction to *Ptolomie*, but all in vaine: because *Cleopatra* tooke part with her husband against her Father. Lastly, of *Antiochus the Great* his invading the Isles of Greece, which he subdued, and of the warres he made with the *Romanes*, wherein hee gat great disgrace, and of his ignominious death inflicted vpon him in a mutinie by sauage people for his sacrilege. Into his roomesuccceeded *Selencus Philopator* his sonne the ninth horne, who did impouerish the people with greuous impositions, and emptied the treasure and the Temple of Ierusalem, and perished not by warre but by treacherie: for *Heliodore* being suborned by *Antiochus Epiphanes* tooke him away by poyson. Now into his place shall step vp, saith the Angell, a most contemptible fellow, .i. there shall succeed *Selencus Philopator* in the kingdom of *Siria* one very base in manners, not in his Ancestors, *Antiochus Epiphanes*, the third sonne of *Antiochus the Great*, the brother of *Selencus Philopator*, *Demetrius* Vnkle the tenth horne, that litle horne so fully described by *Daniel* in the rest of the 7. and 11. chap: for the Angell doth prophecie, of his entrance, deeds, and end in the rest of the chapter: of his entrance, to note that he came not to the kingdom of *Siria* by any lawfull right of succession, or election: for *Demetrius* his Nephew was right heire of the kingdom; but crept in by cunning and flatterie, as a tutor and a gardian of the young Prince, and a protector of the Kingdom in the nonage and absence of *Demetrius*, sent to Rome for an hostage in his stead. You haue the historie agreeing with the prophecie, described both by others, and especially by *Iosephus*. Therefore *Antiochus Epiphanes* the tenth and litle horne, out of small and weake beginnings vsurped the kingdom of *Siria*, a man for his wickednes vile and contemptible, who

v: 17.

v: 18.

v: 19.

9. *Selencus Philopator.*

10. *Antiochus Epiphanes.*

Antiq. lib. 12. cap: 2.

Four degrees
of delinea-
rances

1.

2.

Re Bell. Lib. 1. cap. 1.

3.

4.

The disagree-
ment of Bellar-
mine & Daniel

did breake off and cast away by his craft, three of the former hornes in the Kingdom of Syria, the father, the brother, and the nephew, that he might attaine to the Kingdome. And vttered speeches against the Almighty, and so oft trampled vpon the Saints of God, so that the times of persecuting the people of God, *Daniel's* country men, assigned to the little horne, do precisely agree with the persecution of *Antiochus Epiphanes*: which are diuersly reckoned vp in respect of the beginning and ending: for there are four degrees noted of the deliuerance from the tyranny of *Antiochus*, procured of four severall times.

The first, cap. 7. vers. 25. when the worshipping of God was renewed, and the Temple restored by *Judas Maccabeus*: for from the prophanation of the Temple, which beganne the fifteenth of Casleu, anno 145. to this reformation made the 25. of Casleu, anno 148. three yeres and ten dayes came betweene, which space *Daniel* calls a time, times, & a peece of time, cap. 7. v. 25.

The second degree, when the Iewes hauing vanquished *Antiochus*, draue his forces out of Iury, and re-established the new reformation: which happened 3. yeres and an halfe, as *Iosephus* obserues from the time, when the daily sacrifice did cease: which space *Daniel* calls a time, times and halfe a time, cap. 12. vers. 7.

The third degree, is from the prophanation of the Temple, to the deadly sicknesse of *Antiochus*, which is contained by *Daniel* in 1290. dayes, cap. 12. vers. 11.

The last degree, is from the prophanation to his death, which happened 45. dayes after, and these daies are exactly cast vpon by *Daniel* to be 1335. By all which it appeareth, that *Daniel* did shadow out by the fourth beast not the Romane Empire, but the kingdome of the Seleucides and the Lagides, and that he described by the tenth and little horne, not Antichrist properly, but *Antiochus Epiphanes*. And I pray you marke how ill *Bellarmino* agreeth with *Daniel*. *Daniel* describeth a beast with

with a tenth horne, *Bellarminus* beatt hath an eleuenth. *Daniel* speaks of ten Kings, who successiuely did afflict the Iewes, *Daniel's* country-men. *Bellarminus* speaks of ten Kings, who rogether with an eleuenth, at the same time did altogether beare rule in the world: but in diuers places. *Daniel* sets down ten kings, whereof the three latter were rooted out in the sight, and procurement of the tenth, the other sixe, either all of them, or most of them being dead before he was borne. *Bellarminus* faines that three of them were slaine by him, and seuen others subdued at such time, as they were not in the world. Lastly, *Daniel* saith, that his horne or king was broken off, being infamous for his cowardly flight, and being infected with a filthy disease, after hee had tormented the Iewes the time appointed, did miserably consume away and perish. *Bellarminus* imagines his horne the *Egyptians*, *Lybians* and *Ethiopians* being vanquished, and seuen other Kings subdued should get the monarchie of the whole world for three yeeres and a halfe. O admirable Conquerour, more renowned then the *Antiochi*, *Alexanders* and *Cesars*. Therefore we looke that *Bellarminus* shall play the Orator for Antichrist who may excellently set forth these warres and victories, as *Cicero* did *Cesars*. No man hath so flowing a wit, so copious and eloquent tongue and stile, who I will not say, can paint and set out, but point at and reckon vp thy worthy Acts, Most Mighty Antichrist. Neither could any man so soone passe thorough remote Kingdomes by their speedy iournies, as thou, I will not say, by thy swift marches, but by thy swifter victories. For thou, O great Antichrist, with thine innumerable host, shalt subdue all the Christians in the world within three yeeres and an halfe, and shall obtaine the monarchy of the whole earth. And this is the warre of *Gog* and *Magog*. Let mee then adde the rest which followeth in *Cicero*. All which onlesse I should confesse to be so great, that no mans wit or vnder-

The absurdities that follow if *Antiochus* be Antichrist.

2. Macc. 9.

Wherein *Antiochus* and Antichrist disagree.

derstanding can conceiue, let me be counted for a mad man. But an imaginary victory doth besit an imaginary Antichrist. Thus out of the premisses I argue against *Bellarmines*. If Antichrist bee found in this prophesie where *Antiochus* is literally described. He is there either in his person, or in his likenesse, or in his identitie, or like substance, or in his image.

If Antichrist be in all things *Antiochus*, certainly as *Antiochus* is dead, as it is in the end of the chapter, so Antichrist is dead. Then Antichrist must die before his birth: but by what kinde of death *Antiochus* died, is declared. Lice did crawle out of his swolne bodie in great abundance, which did inwardly gnaw vpon him, beereby his flesh putrified, and fell from him by peece-meales, so that the army could not endure the stinck of the beast. Antichrist therefore must bee eaten vp with lice, and being so putrified, must cast out a filthy stinck, that Antichrist may be another *Antiochus*.

If Antichrist shall get the same kingdome of the Iewes, which *Antiochus* enioyed: if he shall cast down and root out three hornes, that is, three kings next going before in the kingdome of Syria, the father, the brother, the nephew, as *Antiochus* did to get his fathers kingdome by deceit: therefore these three must bee aliue, after they bee dead, and *Antiochus* the father, and *Seleucus* the brother, and *Demetrius* the nephew, must rise againe before the resurrection, that Antichrist may depriue them of their kingdome, and by his cunning cast them off and destroy them. This is the summe of my conclusion: Antichrist is *Antiochus* in his identity, or in his likenesse: if in his identity, it is a great miracle: if in his likenesse, it is a lame argument: for every similitude doth halt, as the Logicians teach, and a symbolical argument is not of force to argue, as *Aquinas* saith. Yet notwithstanding rather for a flourish, then for a prooffe of the cause let vs shortly see wherein Antichrist is like or dislike vnto *Antiochus*. *Antiochus* came not

out

out of a base stocke and kindred, as many Popes did, but out of a kingly race. Antichrist is the sonne of the earth, as *S. Iohn* telleth vs. *Antiochus* most abiect in his manners, but of a great parentage, but is farther described by the Prophet to bee by his country a Syrian, by religion vncircumcised, a breaker of the sabboth, an oppressour of the Iewes, a worshipper of *Iupiter Olympius*. What Antichrist? how is he painted out by you? Is he not though base in minde, yet baser by birth, by country a Jew, by religion circumcised, a keeper of the Sabbaoth, the Messias of the Iewes, an enemy to Idols, is he not thus described? that he may well enough denie himselfe to be *Antiochus*, though hee be hanged vp in his picture. You see how vnlike, now marke how like he is to *Antiochus*. For I will neuer denie that *Antiochus* in many things is the type of Antichrist. Nay, I will say more, that *S. Paul* and *S. Iohn* did bring many things out of *Daniels* prophesies into their owne, where with they did liuely set out and expresse that Antichrist. *Antiochus* is an enemy to God, and aduersary to the Church, lifting vp himselfe aboue all, & against all that is called God, an Out-law, whose will stands for a law, whose mouth speaketh great things, whose hands doe afflict Gods Saints, such an one is Antichrist described by the Apostles. *Antiochus* as hee did abrogate his country and false ceremonies, so the Iewish and the true ceremonies. Antichrist hath ouerthrowen the Idols of the Gentiles, and hath altered the true and Christian worship of God. *Antiochus* is inwardly an Atheist, and outwardly an Idolater: for he did worship *Iupiter Olympius* in the Temple of Ierusalem, and caused others to worship him, whom their fore-fathers worshipped not, who had worshipped *Apollo* and *Diana*. So Antichrist is an inward Atheist, and an outward Idolater. *Antiochus* shall worship in his place the god *Maozim* described vers. 38. as it is in the vulgar translation: So Antichrist also, who shall worship the Diuell, as

Antiochus the type of Antichrist, wherein they do agree.

the author of his strength and power, hee shall worship the diuell against God, as your interlined gloffe hath it. And Bellarmine, He shall worship the Diuell after the manner of the Magicians, but closely. And this is called the god Maazim, by whose helpe Antichrist shall worke miracles. Antichrist therefore shall be an idolater by his owne confession, which elsewhere he often denieth. But Antichrist shall fight against all Gods, that hee alone may bee taken for God, as he lately hath written. How then shall hee worship the Diuell, as he writ before? you see that Antichrist is like to Antiochus in many things, I grant then that Antichrist is typically described by Daniel, but not prophetically, whom euen Bellarmine grants to haue spoken literally of Antiochus, when hee seeth that the Pope is so neerely vrged and stung by our men with these notes of likenesse. Although hee cite Ierome elsewhere, expounding those words 21. v. cap. 11. not of Antiochus, but properly of Antichrist. Therefore in the same place hee doth both follow and forsake Hierome. Neither is it maruell, when Hierome seemes to forsake himselfe. For Hierome in the former part of the 11. chapter confesseth that the Seleucide are described, and Seleucus Philopater in the twentieth. And one that is most wild, shall stand in his place, that is, Seleucus Philopater in the place of Antiochus the great. What reason had hee then, why he should expound the 21. ver. And the most wild shall stand in his place, not of Antiochus Epiphanes, Seleucus brother and successeur, but of Antichrist, whom Daniel did not prophetically describe? Heere Bellarmine raggers, and speakes as it were out of a tottering boat. He saith it, he denies it, that the Angell spake literally of Antiochus, and Hierome brings such a reason against himselfe, as Hierome himselfe cannot answer. But Bellarmine thought it not sufficient to dissent from himselfe, but hee must set a iarre also betweene Daniel and Iohn. For hee saith, that the ten hornes in Daniel and Iohn are the very same: yet Daniel speakes of ten horns broken

Be 7. lib. 2. cap.
21. de Antichr.

In Dan. cap.
11.

Bellarmino
contradicts
himselfe.

The ten
hornes in Iohn
and Daniel
not the same.

broken off and cast aside before *Messias* came in the flesh: *John* speaks of those ten hornes, which in his time had not attained the Kingly souerainery. *Daniel* speaks of the ten kings of the race of *Seleucus* and *Lagus*, who by turnes successiuelly succeeded one another in the Kingdome. *John* speaks of tenne Kings, among whom the Romane Empire was to bee diuided, who gouerned at one time in diuers prouinces. *Daniel* tels vs what the little horne, which was the tenth, did doe to the three next foregoing, without mention of the rest. *John* tels vs what the ten hornes shall doe to Antichrist, which is not one of the tenne hornes, but one of the seuen heads of the Beast. *Daniels* king is a tenth horne, pointing out one singular man. *Johns* king is not to bee accompted an eleuenth horne, but a head, and signifies not one single man, but a state, *Daniels* tenne hornes rose out of the ruines of the Macedonian Empire, *Johns* ten hornes out of the ouerthrow of the Romaine Empire. So that there is no likenesse betweene *Daniels* hornes and *Johns*, but that in either of them they were ten, *Daniels* ten hornes if you consider the chronologie, were broken & fell off many ages before. *Johns* ten hornes did appeare, that is, before they receiued kingly power with the Beast, the Romane Empire being destroyed. Those ten hornes, if you consider cosmographie, beare rule in Syria and Babylon, out of these ten hornes, wherein a certaine number is set for an vncertaine, as our men haue prooued, one had the Kingdome of France, another of Spaine, another of Great Britaine, and other in other nations and kingdomes. Those ten hornes after the captiuitie, and before the comming of Christ did oppresse Iury scituated betweene them, These hornes being conuerted by Christ triumphing in the heauens, shall at the last wound and strike thorow that double horned Beast of Rome. O cunning Chronologie, and skilfull Cosmographie, BELLARMINÉ, that can so well

Dan. 7. 8.

Bellarmino
well compa-
red.

Absurdities
out of Bellar-
mines inter-
pretation.

distinguish the places and times of each prophesie, C I C E R O did in open place iestlingly taxe a certaine Poet, who was very foolish in the iudgement of others, but very learned in his own, that in one place made *Euripides and Menander*, and in another *Socrates and Epicurus* haue conference together, whose liues were seuered not by many yeares, but many ages, and that he had many Schooles in the world, that had as little learning as himselfe. He did as wittily sport at other writers, who said that *Numa* was *Pythagoras* scholler, when *Pythagoras* was borne diuers ages after *Numa*. But another most pleasantly said, that by the ignorance of a foolish Historiographer, he was made a *Babylonian* of a *Grecian*, and that his Countrey being cut off from *Hellepont* with the very wales and towers and people were carried into *Mesopotamia*. These mens ignorance *Bellarmino* seemeth very well to expresse, who brings in Kings of *Siria* long dead, conuerling with many Kings of *Europe* borne a thousand yeares after, transporting *Europe* into *Asia*, and *Parieto* London, and the seates of other Kings and Princes who fell from the *Romane Empire* together with their subiects into *Hierapolis* and *Babylon*. That I can hardly refraine from crying out, that this learned Historiographer will one day bring to passe that

The Parthian shall drinke Araris, & the German Tygris.

A man may easily slippe in the mistaking of a yeare or yeares, but it is a foule fault to confound an age or ages together, which this learned Doctor hath committed. But I know his answer that he had rather erre with certaine fathers, then hould a truth with vs. Let vs now see the returne of that terrible demonstration, fetcht out of *Daniels* corrupt interpretation.

If the Romane Empire bee not as yet altogether overthrowne, Antichrist is not yet come. For the destruction of the Romane Empire is a certaine token forerunning the coming of Antichrist (as it appears

out

out of *Daniel* who speaks neuer a word either of the desolation of the *Romane Empire* or of the comming of *Antichrist*) But the *Romane Empire* is not so utterly ouerthrowne. Therefore *Antichrist* is not yet come.

The generall ouerthrow of the *Romane Empire* hee thus proueth out of *Daniel*.

If before the comming of *Antichrist* the *Romane Empire* be to be diuided into ten Kings; whereof none is, or is called the King of the *Romanes*; then *Antichrist* is not yet come. For the generall ouerthrow of the *Empire* is not come, because the name remaineth.

The first is true. Therefore the last is true.

He proueth the assumption out of *Daniel*, out of the first vision of the 2. feete, and out of the second of the ten hornes of the beast without a name. For as two feete, haue ten toes, which are not feete, and as the ten hornes are not the beast, so the *Romane Empire* shall be diuided into ten Kings whereof none is the King of the *Romanes*. O full wittily as hee thinkes. But *Daniels* two feete are not the *esterne* and *western* Empires of *Rome*, but *Ptolomeus Lagis*, and *Seleucus Nicanor*, *Alexanders Princes* as I said before: And the ten hornes of the beast are not ten Kings rising out of the ruine of the *Romane Empire*, but ten *Seleuciden*; as toes springing out of those feete, after the destruction of the *Macedonian Empire*, whence foure hornes arose in *Alexanders* place, as I shewed before, which fell afterward to bee two feete. Hath not *Bellarmino* proued the assumption doubtly well out of *Daniel*. But he hath shewed it I warrant you better afterward out of *Iohn*. For those ten hornes in *Iohn* are ten Kings among whom the *Romane Empire* is diuided. I grant it. Neither so shall I loose the cause. But that is not set downe by *Iohn* which *Bellarmino* addeth, whereof none is, or is called the King of the *Romanes*. The cleane contrary is set downe by *Iohn* as I proued before. As the *Romane Empire* was to be

What be the
two feete and
ten toes,

Why the Ro-
mane Empire
restored.

The power of
the Empire in
the Pope, the
name in the
Emperour.

taken away as *Paul* taught, so farre forth, as it hindered the reuealing and government of Antichrist: So a new Empire as the picture of the old was to bee restored of the land-beast chap. 13. i. of Antichrist that the whore of *Babylon* might sit vpon her backe chap. 17. One of the two heades of the sea-beast, i. the westerne Empire of Rome, dead in *Augustulus*, reuiued in *Charles* by the land-beast, that is Antichrist, got life againe and gathered strength, and therefore it was not finally ouerthrowne. The image of the first beast recovered life, and voice: and therefore did not altogether loofe her power and name. The image of the old Empire got life againe, the name remained: the thing it selfe perished not, but past ouer from the chiefe secular Prince, to the chiefe spirituall prince: as *Aquinas* teacheth. So as *Antichrist* was the last state; that held the *Romane Empire*, without the name of the *Romane Emperour* as *Bellarminus* confesseth. Therefore the Pope did transfer the Maiesty and the power of the *Romane Empire* to himselfe and hath left a bare name and title to the Emperour, that the Emperour might be like him. A Bishoppe in name, and an Emperour in name. Indeed the Bishop infringeth the faith of Christ, professeth his name, and seemes his Vicegerent. A substitute in name, but a reall Aduersarie. So the maiestie of the Emperour resides in the Pope, the title in the Emperour. Then the titulare Emperour is the Popes reall vassall. Let him be called, and you will the King of the Romanes, to whom the Pope hath not left one foote of land in all *Italie*. So that the old *Romane Empire* in substance and power, is so diuided betweene the Kings and the beast, that it is extinguished, vnlesse happily you would haue the Empire consist, not in the number of landes, but of sillables. I retort therefore the argument that I may ouerthrow the assumption of the first syllogisme which he tooke for granted, that the *Romane Empire* was not yet subuerted.

The

The prophetic of Saint *Iohn* hath taught vs that the Romane Empire is to be diuided and determined, as *Bellarmino* saith, and then that Antichrist shall come.

Euent proueth that the Empire is a good while since ouerthrowne.

Therefore Antichristi come.

CHAP. XXXI.

Wherein the third demonstration is refuted.

B*ellarmino* two former demonstrations as 2. recedes we haue broken in peeces, let vs if you please breifely scatter the rest being fully refuted by others. Any man will see how weake they be being seuered, I haue vnited them that they might bee the stronger, two of the signes accompanying: and two other following being as notably concluded, whereby he proueth that Antichrist is not as yet come.

The first signe that doth accompanie the comming of Antichrist is not only the preaching of Enoch and Elias, but their combats with Antichrist.

Wherein *Bellarmino* doth greatly doat, not vnlike a franticke woman among vs, who imagined shee had such inward acquaintance with the Angell *Gabriel*, that she receiued many letters from him to be deliuered to many others about diuers busineses, I thinke *Elias* was the Carrier: And wee haue such an other mad fellow sent to giue light vnto the world. These seeme not to be so mad as *Bellarmino*, who as if he had conferred with *Enoch* and *Elias* three daies since in Paradise, or at least had receiued letters from them, doth hold so fast, and tell so confidently that Iewish fable receiued from others, that he seemes to beleue it, it is this, *that both of them being reserved so many ages in a certaine aëreall paradise, living in their mortall bodies, shall returne into the world to fight with Antichrist, and shall be slaine by him, and both*

*The fable of
Enoch & Elias.*

both of them shall rise againe the third day before the generall resurrection: and by that miracle convert the Jewes, and enforce them to kill Antichrist their Messias (as they thought) in the mount of Olives, and to embrace Christ as the last their true Messias.

To proue the truth of all these passages Bellarmine hath misreported diuers testimonies out of the Scripture and fathers, all which the most excellent and learned King of great Britaine hath so wrested out of the hands of the silly weake Doctor, that in the iudgement of all learned men hee seemes to haue wonne the cause. It is not needfull then to discusse those testimonies againe, that I may not doe that which is done already, all which are restored by the King to their naturall and proper sense, so that from thence I may fetch arguments, to pursue the beast being wounded with the Kings weapon. All godly learned men will grant, that these two holy Prophets, for their singulare holinesse had an especiall priuiledge from God: when one of them, that is *Enoch* was translated, that he should not see death, the other was taken up in a fiery chariot into Heauen. Let me therefore aske Bellarmine certaine questions for my learning, that I may search out the truth of this busines, not only for the refuting of the fable, but for comforting of the Church. First therefore I demand where *Enoch* and *Elias* be at this present? Bellarmine answers and that confidently in Paradise. What? are they in that Paradise, wherein *Adam* was placed at the first, which *Moses* describes to be planted by God in the region of *Eden*, a place so full of delights, watered with a great riuer from whence foure other great and noble riuers did flow? Out of which he makes mention, that *Adam* was expelled, a dreadfull *Cherubine* being set to stoppe the entrance, that none of *Adams* posterity may euer reenter? where the *Armenians*, condemned afterward for Hereticks in the *Florentine* consell, did say that the soules of the Saints did abide after death to the day of iudgement?

Heb. 11.

The first question.

A discourse of Paradise.

iudgement? yea saith *Bellarmino* in the very same Paradise *Enoch* and *Elias* are reserved aliue. A great priuiledge forsooth, that when other Saints the citizens of heauen doe liue with God, these for so many ages bee kept out of heauen by God. That wee may grant that Paradise is as well planted and delightfome a place, as euer it was, wherein with the smell of flowers and fruit, the sweetnesse offountaines, the greenesse of the fields, the chanting of birds, the melodie in the woodes, the shadow of trees they might delight themselves so many ages. Yet for all thar, Paradise could not be so pleasing vnto them, that it could content them for the losse of one day, wherein they were deprived of heauen. For whereas *Bellarmino* proues out of the Apocryphal scripture of *Ecclesiasticus*, that *Enoch* was translated into Paradise, he had said somewhat if Paradise had not bene foisted into the Apocryphall text: for though it bee in the Latine vulgare translation, yet it is not in the Greek originall. But what will hee answer for *Elias*, whom the canonicall Scripture doth plainly set downe to bee taken vp into heauen, not as it were into heauen, but into heauen it selfe? He cannot deniet that which many sober Papists do grant, that God in the Scripture did publish his decree concerning *Elias* in uery plaine wordes, vnlesse happily in *Bellarmines* opinion when God had determined to take *Elias* vp into heauen, he suddainly changed his minde, and cast him into Paradise? *Elias* therefore doth so much the more greiuously take the losse of heauen, as he was neere enioying of it, and mist it. But if Paradise which was sometime a most pleasant and delightfome place, hath bene a long time since taken away, what comfort then is left to *Enoch* and *Elias* wherewith they might comfort themselves for the want of heauen? Now to let passe other Papists, *Pererius* the Iesuite doth in many wordes proue, that Paradise was ouerflowne with the flood, and grew so wilde and vnwholesome, thar although it was a place, yet it left off

Enoch & Elias haue a losse by being in Paradise and losing heauen.

Ecclesiasticus corrupted.

Paradise taken away.

Paradise ouer-
flowne with
the flood.

Paradise not
neere the
Moone.

Papist against
Papist.

to be a Paradise. But this vniesuited *Bellarmino* that he might preserve that place free from the inundation of waters, to be more pleasant and wholesome for *Enoch and Elias*, hath remooued it into a place neere the circle of the Moone. But the *Iesuite Pererius* doth proue that it is the more incommodious, and vnwholesome, and altogether inhabitable. First for the neerepesse of the Sunne and other starres, then for the Element of fire placed next the moone, besides for the perpetuall agitation of the place, being carried swiftly about with the constant motion of the heaven. So that *Bellarmino* hath provided very ill for those good Fathers, when he placed Paradise so neere the Moone, & hath done great wrong to the Inhabitants of the earth, as *Pererius* noteth prettily and pleasantly, that the height of Paradise, being in a place opposite to the east, would keepe away the light of the Sunne. It is good sport to see these two learned Iesuits wrangling together about the situation of Paradise, as the *Madianites* wounding one another with their mutuall blowes. Yet out of this their conflict the truth doth appeare that *Enoch and Elias* is not in the earthly Paradise. And yet without all doubt they must be in Paradise, then in heauenly Paradise. Which when all is done he confesseth they bee not in the ethereall, but aeriall heauen. Aeriall Doctour, who dreames that God will giue, but an aeriall happinesse to these his excellent Prophets. For whereas he thinkes it is a matter of religion for any to confesse, that heauen gates were open for any before Christ, and to the prooffe thereof hath gathered, and bent all his forces, that most learned Bishoppe of *Elie* hath so weakened and disperst them, that he hath cleane vanquished the Sophister and driuen him out of the field. *Enoch and Elias* are members of the same of man: the same did first ascend into heauen by his owne power: *Enoch and Elias* being members of Christ haue ascended by the power of the same of man, so that Christ may bee rightly said to tread the way before them

them both. Whence seeing it sufficiently appeares that *Enoch* and *Elias* doe now live in heauen; I will demand againe, whether they entred heauen in their soules alone, or with their bodies also? For if onely in their soules, as certaine learned men doe thinke; they must twise rise againe, if it be true that *Bellarmino* saith, once to fight against Antichrist; the second time, to convert the Jewes to Christ. If with their bodies also, which the greater sort, and better learned on both sides do conclude, that they may not deny the privilege giuen to them for our comfort, I will not curiously inquire whether they enjoy the blessed vision of God, when I heare they be entred into the house of God, that is, the heauens, wherein Christ saith, that *he hath many mansion places*. "It contents me that God for the comfort of his Church vpon earth would haue three examples and shewes of his glorie to appeare; *Enoch* before the Law, *Elias* vnder the Law, *Christ* vnder the Gospell; that the two former by others, Christ by his owne power entred heauen in their bodies. *Enoch* for the comfort of married folkes, *Elias* for the comfort of Virgins, *Christ* for the comfort of either estate, who being borne of a Virgin that was espoused, did adorne both of them in his life, the Virgin by his example, the married by his miracle: but especially, that *Enoch* being famous for his integritie, *Elias* for his zeale, *Christ* for his perfection in all graces, might be openly knowne to haue their entrance into heauen. Hence euery faithfull man may behold the foundation of his happinette in Christ, the first fruits in *Enoch* and *Elias*, in him the working cause, in these a warrantable earnest of their resurrection and ascension into the highest heauen, with the highest ioy; and hence may we conclude against any Jewish heretike, that as there was an entrance into heauen to *Enoch* and *Elias*, to perfect their happinette, so a returne to the earth is denied vnto them; onely Christ who ascended vp into

The second
Question.

Three exam-
ples of God
his glory.

Enoch.
Elias.
Christ.

heaven, not for himselfe alone; but for them and vs, must come againe in the latter day, that hee may bring those that belong vnto him into heaven. Nor let any doubt but that Christ, by which power hee shall carrie those being changed in the twinkling of an eye into heaven, whom hee shall finde alive at his coming on the earth, hath with that power changed *Enoch* and *Elas* in the very moment of their translation, and assumption; that being made like to his glorious bodie, he shall as he hath made them, so also make vs fit for heaven.

The third Question.

Bellarmino contradicted the Scripture.

Here I thirdly demand how *Bellarmino* can imagine their bodies to be morrall and corruptible, who haue so many ages enioyed in the heauens immortalitie and incorruption; for flesh and blood cannot inheris the kingdom of heauen; and corruption cannot put on incorruption, as the Apostle teacheth, whom the Cardinall doth contradict. *Enoch* was translated that hee should not see death, saith the Apostle; he shall returne that he may see death, saith the Cardinall. so *Bellarmino* alwaies beates against the rocke, so long till it be to be feared he will be beaten in peeces by the rocke. But if so be that *Enoch* and *Elas* doe liue in their bodies in the heauens which is Gods house, as the wiser Papists doe confesse to be agreeable to Scripture, it followeth that their bodies be incorruptible and immortall.

The fourth Question.

I demand therefore in the fourth place, how it can be, that they should be killed by Antichrist in the latter day? how they can so die that they be raised vp the third day? There is no shew of truth in the inuention, no probabilitie in the deuise. And yet these two inhabitants of heavenly Paradise, the possessors of immortalitie, as *Hierom* calls them; not that now they desire, but that they now enioy immortalitie, as *Tertullian* speaketh, the marke-men and first borne of our resurrection, as *Epiphanius* saith; the most ancient inhabitants of heauen, in whom the worth of grace hath changed the law of nature,

as *Athanasius* saith, euen these two this old doting Doctor *Bellarmino* doth imagine shall retorne againe vpon the earth, that they may dye by the hand of *Antichrist*. Mortalitie shall be drunke vp of life, but immortalitie shall not be drunke vp of death. For God will not giue that glory to *Antichrist*, that he triumph ouer the death of the Saints in heauen; for they be immortall. If they be heavenly and immortall, what businesse haue they vpon the earth to fight with *Antichrist*, whom *Christ* hath purposed by three meanes vtterly to destroy and abolish.

1. By the effectuall ministerie of his word.
2. By the powerfull forces of Kings.
3. By the glorious appearance of his last comming.

But if we should grant them that they should come to fight with *Antichrist*, it would not follow for all that, that *Antichrist* were not yet come, which he so labours to proue; this only would follow, that *Antichrist* were not yet gone, which wee will easily grant. And is not this then a doubtie demonstration? The summe is this.

Enoch and Elias are not yet returned out of Paradise.

Therefore Antichrist is not yet come.

It is reported of *Lycurgus*, that his comon weale might continue, that he faigned as though hee tooke a long iourney, and bound his citzens with an oath, that they should not alter the forme of the common weale setled by him till he returned. *Lycurgus* neuer meant to retorne, therefore hee hoped that his common weale should last for euer. That which *Lycurgus* did in a good mind, the Popish sort do with an ill intent, dissembling that many things must be endured for the continuance of their Hierarchie, that thereby they may blinde the eyes of their credulous schollers, not to expect *Antichrist* as themselves haue fashioned him, till *Enoch* and *Elias* should retorne out of Paradise. They know

Immortalitie not overcome by death.

Three meanes whereby *Antichrist* is vanquished.

Lycurgus his deuile to make his common-weale endure.

for a certaine that they shall neuer returne out of Paradise, and therefore their Antichrist shall neuer come.

CHAP. XXXII.

The fourth Note concurring.

The Pope
iustly challenge
d for a persecutor.

Fimbria Scotts
like *Bellarmino*

And yet *Bellarmino* doth adde another signe that doth accompanie the comming of Antichrist, a most greuous and notorious persecution, which shall take away the publike worship of God; which signe though in the true meaning it do most truly agree with the Pope of Rome, who hath publikely taken away the true, and pure worship of God, as much as lyeth in him, with his most greuous and bitter persecution, yet this Romane Aduocate, with a cunning sleight of putting of, doth remoue the infamie of this fiery persecution from the Pope, that inflict it, and layeth it vpon our Church which endures it; as *Tacitus* writes of *Nero*, who when he had set fire on the Citie, laid the fault vpon the Christians. It irkes me to stay any longer in wiping away this bloody demonstration, wherein hee doth so maliciously insult ouer our miseries, & as another *Fimbria* Scotts at our *Senolæz*, who Antichrist hath greuously wounded, because they haue not receiued the beasts whole weapon into their bodies. What? whether is this a more feeble, or more cruell demonstration? To the prooffe whereof I cannot tell whether he shew more malice or ignorance, in violent wrything of Scriptures after his wonted manner to serue his turne. I will enloose those knots, and thinke it very necessarie, to defend the Scripture from his miserable corruption. When Antichrist shall come he shall raise the most greuous and terrible persecution that euer was, such an one, wherein the publike worship of God shall utterly cease. Therefore Antichrist is not yet come. As if he should say, there was a greuous persecution, if a persecution vnder the Pope, but

but not a most greuous and notorious: that the persecution of the primitive Church, was farre more greuous, and more notorious, then that of ours, whereof we so iustly complaine, which hee termeth naught else but a *chastisement*. What is this else but cruelly to scoffe at our miseries, and scornefully to trample vpon our ashes? When the Pope hath consumed so many millions of innocent men with fire and sword, thus to mitigate the Popish persecution with a comparison of the Emperors persecutions? and to name it not a persecution but a *chastisement*? Which, if our Princes would reuenge, on Gods behalfe, as the armie of *Charles* the "fift, vnder the conduct of the Duke of Burbone, is "said to haue taken Rome, while he washt away blood "with blood, and gelded those lecherous Cardinals, as *Sadolet* doth pitifully bemoane the matter in his Epistles: *Bellarmino* would leaue of with his sarcasmes to floute at our iust complaints, which his inhumanitie as well as their immanitie hath drawne from vs. But let vs returne to the argument. Hee confirms the three parts of his proposition. First, that the persecution of Antichrist shall be the most greuous of all others that euer were, he proueth it out of the 24. of Matthew, out of the words of Christ: *there shall be then great tribulation, such as was not from the beginning, or shall be to the end*, which place that it is not to be vnderstood of the persecution of Antichrist, but of the calamities of the Iewes, both the context of the place, and the testimonie of *Luke*, doth most plainly conuince. And wee read out of the 20. of the Apocalyps, saith hee that Satan shall be then loosed, who was bound till that time. Which place is not to be referred to the comming of Antichrist, as is made plaine by that which goeth before, and followeth after.

Charles the 5.
plagued Rome

Matth: 24.
misfalleaged.

CHAP. XXXIII.

Of the loosing and binding of Sathan.

THe comming of Antichrist doth goe before the loosing of Sathan, who appeareth by the premisses, to be not onely borne and of some yeeres, but being of a ripe and settled age governed vnder the figure of the beast cap: 13. so furious that he slew them that refused to worship the image of the beast, his synagogue was described vnder the type of the whore, making the Princes of the earth drunke with the golden cup of her fornication, and her selfe made drunke with the blood of the Saints. I adde also out of the consequents: for the Angell, (by whom Satan is said to be bound for a thousand yeeres, after the end of those yeeres to be loosed for a small time v: 2. & 3. of which small time there is mention made cap: 12.) reciteth that hee saw their soules, who were killed for the testimonie of Christ, because they would neither worship the image of the beast, nor take his marke vpon them, v: 4. & 5. But for the clearer vnderstanding of this obscure place, I must first speake of some few distinctions taken out of the Text, that thereby the vanitie of this demonstration may be laid open to euery mans view. Twise Satan is said to be bound, twise to be loosed: first bound by Christ, that he might not destroy the soule of any of the faithfull: but loosed to afflict the flesh. Bound for euer, that by his spirituall tricks hee might not ouerthrow the saluation of the Church: but loose for a time, that with bodily plagues he might exercise their patience. Here I distinguish the time, from which he was bound, from the time wherein hee was twise loosed. Once from the beheading of *Iohn Baptist*, to the Empire of *Constantine*: againe from the government of *Constantine* to the Empire of *Ottoman* the first, and

The exposition of the place of the loosing and binding of Sathan.

and the Popedome of *Boniface* the 8. Hee was loosed from the death of the *Baptist* almost 300 yeeres, that he might rage in the *Romane* Emperours against the primitive Church to the Empire of *Constantine*; when hee was bound againe with the Angells chaine for a 1000. yeeres v: 2. cap: 20. He was againe let loose that hee might rage for a litle while v: 3. as before almost three hundred yeeres in the *Turkish* Emperours, and the *Rome: Bishops*, from *Ottoman* the first, and from *Boniface* the 8; whereof, he without, this within, 1300 yeeres from the death of *Christ*, 1000 from the death of *Constantine*, began cruelly to rage against the Church, one in the East, the other in the West. There are who number the beginning of the 1000 yeeres from the yeere of *Christ* 73. wherein *Ierusalem* being defaced, *Satan* cap: 12. did endeavour to put out the Church dispersed among the Gentiles: the seede of the woman, which fled into the wilderness for a short time, that is, a time, times, and halfe a time: which space doth well answer 42 monthes, and 1260 daies, as the learned teach, which according to the supputation of *Daniel*, doe make two hundred ninetie and foure yeeres. In which time the Dragon, as is said, being angry with the woman, did goe about to destroy the rest of the womans seed that remained. Now in the 20. chapter, where the same historie is thought to be continued, the Angell is said to haue bound *Sathan* with a chaine for a thousand yeeres, which was ended in the yeere 1703. at what time *Satan* is vnderstood to be loosed in *Gregorie* the 7. in whom *Antichrist* as a strong man began to strue against the Empire. But they seeme more rightly to interpret this place, who thinke that *Satan* bound for a thousand yeeres was let loose, at the riuer *Euphrates* in the outward enimie of the Church *Ottoman*, the first Emperor of the *Turkes*, and his posteritie the most barbarous enemies of the *Christian* name, in whom the prophecie of *Gog* and *Magog* is thought to be fulfilled.

R

Vnlesse

Gregor: 7.

Difference
about the loo-
sing of *Satan*.

Two stages
erected for
crueltie.

Vnlesse they be rather to be beleeued, who vnderstand the place not of the Turke only, nor of the Pope only, but of them both; counting, as I said, the second looting of Saran, from the raigne of *Constantine*, wherein he was bound for a 1000 yeeres, to the raigne of *Ottoman*, and the Popedome of *Boniface*, wherein hee was loosed after that bloody decree of the counsell of Laterane, about the burning of Gods seruants, termed by them Heretikes, which hath most cruelly deuoured and consumed many millions of innocent men tormented with a lingring death, who referre the place to Antichrist only, doe shrewdly gale *Bellarmines* master, who referre it to the Turke only, doe take away *Bellarmines* demonstration. They that referre it to them both, when both performe the same, they erect two stages, one at Constantinople, thother at Rome, wherein wee may see a blacke Diuell furiously raging in the one, and a white Diuell in the other. For whereas it is certaine, that the Saracens without, and Antichrist within, did bring many plagues vpon the Church within the compasse of that 1000 yeeres, and did stirre vp many mischiefes, and many garboyles within the bowels of the Church, Saran being the leader, and the Pope the author: First I say that the inuasion of the outward enemies neither was so generall, nor so continuall; nor the persecution of the inward enemies, although it was raised vp often for the shew of religion, not so often for the cause of religion, as for a greedy humor to gouerne: that the Church might feele rather the outward peace to be intermitted, then quite omitted, and that Sarans chaine did seeme rather to be somewhat slackned by the Angell, rather then altogether loosned. For Saran did rather nourish and increase Antichrist his darling and sweet heart with outward peace then warre: flattering the world rather then threatning it; bound rather then loose: so that in comparison of those continuall inuasions of Turkes, and the perpetuall persecutions
of

of Popes, wherwith the whole East and West Churches haue bin most miserably torne in pieces these 300 yeeres. The outward peace may seeme to bee giuen to the Church, as a breathing time for a thousand yeeres, but yet such as the Church may cry out with *Esa*, behold in peace my bitternesse is most bitter: for by those meanes whereby Sathan did grant an outward peace to the Church, by the same hee assayed to take away the inward: being very carefull to yeeld to the Pope his gainfull merchandize of soules, while hee solde sinnes, as it were, by the drumme in the Temple at the highest rate; and did racke and gather together great treasures to his companion, compass him with pleasures and got him all anuthority, all which he could not haue effected without long peace. Sathan therefore was bound, not that hee should not at all stirre against the Church, but that he might doe it more mildly, and for his owne good: that hee might seeme rather to play then rage in his chaine, and to play not the cut-throat, but the co-zener; and might rather infect men then kill them, and might not massacre them with murthers, but deceiue them with lies, and shew himselfe more a Comedian then a Tragedian, and deceiue the world more with sweete baites, then mingle any sower, vnlesse it were when he went about to get his eldest sonne the Empire, then he is sayd to play the Tragicomedian. So Sathan being bound did doe more good to Antichrist, then if he had beene loose: yea, rather he lost that being loose, that hee got being bound. For whom Antichrist long held blinded with superstition, and deceiued with the enticements of peace, those he did after so stir vp, worne out with warres, and discontented with persecutions, that they at last rebelled against him, and did very valiantly defend the oppressed cause of the Gospell. Now that I haue shortly expounded the place of Sathans loosing, let vs returne to *Bellarmines* argument, who prooues out of this place, that the most greuous perfe-

Sathan did
more hurt
bound then
loose.

28

cution that euer was, shall be vnder Antichrist, which if it touch the Turke onely, it taketh away the foundation of *Bellarmines* demonstration, if it presse the Pope, the argument is brought vpon the authors head. For the most greuous persecution whereof he speaketh, is come already. And therefore Antichrist is come. Adde that this comes neerer the Pope then hee is aware. For

The inward most greuous persecuter of the Church is Antichrist.

The Pope is the most greuous inward persecuter of the Church.

The Pope therefore is Antichrist.

But Antichrists persecution must be most notorious (saith he) The Popes persecution is not most notorious: why? because all the wicked would oppugne the Church with open warre, and not onely infidels and known sinners, but hypocrites, and false brethren would ioyne themselves to the Pope, and laying themselves open, would openly invade the Church. For such persecution becommeth Antichrist, the Pope it becommeth not. And why? because there bee so many hypocrites and false brethren in the Church, bee meaneth the Romane. I grant it, it is a defence full of truth.

The Pope that great hypocrite, must needs beget sons like himselfe, arrant hypocrites and dissemblers. But I feare I may not grant him that, where hee saith, that hypocrites and syncere Christians, whom as chaffe and wheat, Christ saith, are not to bee diuided before the day of his comming, *Bellarmino* affirms that they are to be separated before the comming of Antichrist.

Hence thus I dispute.

When all hypocrites shall be made knowen, Antichrist shall come.

When Christ commeth all hypocrites shall be made knowen.

Therefore when Christ commeth, Antichrist shall come.

Therefore Antichrist shall bee not a beast of three yeeres

The Pope
that great
hypocrite.

yeere olde, but a beast of a day olde : vnlesse he thinke that Antichrist shall come after the comming of Christ, and the end of the world : for that which hee addes in the end, that there shall bee such a persecution vnder Antichrist, that all the publike ceremonies and sacrifices of religion shall cease, is a meere dotage. He wholly forgets what is set downe by the Apostle, that Antichrist shall be a notable hypocrite, not an outward, but an homebred enemy, who with fained holinesse and sanctity, shall entice and deceiue simple people, as *Acosta, Viega, Pererius, Ribera*, foure principall Iesuits doe plainly set downe : and by this meanes doe greatly weaken *Bellarmines* idle demonstration. Which let vs waigh if you please.

The publike worship of God, and the daily sacrifice of Christians vnder the persecution of Antichrist, shall cease at that time when Antichrist shall come.

The worship of God, and the sacrifice of Christians is not ceast.

Therefore as yet Antichrist is not come.

Hee prooues his poposition out of the 12. of *Daniel* ver. 11. from that time, when the dayly sacrifice shall be taken away, are 1290. daies : where *Daniel*, if wee credit *Bellarmino*, speaks of Antichrist, *Daniel* himselfe gaine-saying it, who expounds himselfe. chap. 8. v. 11. & chap. 11. ver. 13. directly affirming, that the daily worship of God shall bee taken away by *Antiochus Epiphanes* and his army, speaking not of the daily sacrifices of Christians, but of the daily sacrifices of the Iewes. The manner of the Iewes was to offer sacrifice to God morning and euening, which they called *εὐδαιμονισμός*, which sacrifice was taken away by *Antiochus*, as *Iosephus* and the author of the first booke of *Macchabees*, and *Chrysostome* plainly witnesse. And to *Daniel* demanding when the end of these euils shall be, God answers, from that time, *When the daily sacrifice shall bee taken away, and the abomination of desolation set vp*, whereof hee

Dan. 12. 5. 11.

Bellarmino against Daniel.

Diuers degrees of deliuerance.

Bellarmino mistaken in taking away the daily sacrifice.

space chap. 11. vers. 31. that there should bee 1290 dayes to the restoring thereof, and the deliuerance of the Iewes from *Antiochus* tyranny. Of this restoring and deliuerance I shewed out of *Daniel*, that there were diuers degrees noted by *Daniel*, at diuers times. For from the hinderance of the worship of God, to the first restoring of the same by *Judas Macchabeus*, the Prophet saith, there were three yeeeres and tenne dayes: which space chap. 7. vers. 25. hee called a time, times, and a peece of time. To the victory of *Judas Macchabeus*, when hee draue *Antiochus* forces out of Iury, and so did establish the first restitution, *Daniel* saith, there was three yeeeres and an halfe, which space chap. 12. v. 7. he calleth a time, times, and halfe a time. To the time, wherein *Antiochus* stricken by the hand of God, promised he would restore the Iewish religion, hee vnderstands there were 1290. dayes to the time of his death 1335. in all which numbers the propheties of *Daniel*, and histories of *Iosephus*, and the Macchabees doe very well agree. I maruell the more that *Bellarmino* was so blinde in the prophetie, and so ignorant in the history, that he dreameth that the publike worship of God, and sacrifice of the Iewes, taken away by the most greuous persecution of *Antiochus* within three yeere and a halfe, should bee the like publike worship of God, and sacrifice of the Christians, taken away by the persecution of Antichrist, three yeeeres and a halfe before the end of the world. Hee confirms the assumption by experience, which doth testifie that the publike worship of God was neuer taken away by the Pope, & that the sacrifices of the Christians neuer ceased. He means the masse, and other publique voluntary worshipes of the degenerated Church of Rome, which the Creede shall make plaine to be neither worship of God, nor the sacrifice of Christians. So the proposition is fetcht out of the Scripture misunderstood, the assumption is the begging of the thing in question. And is not this a worthy demonstration?

CHAP. XL.

Of the 5. note of the continuance of Antichrists kingdome.

- N**ow to the 2. last signes following.
1. The continuance of the kingdome of Antichrist 3. yeares and a halfe.
 2. The dissolution or end of the world five and fortie daies after.

And doe not these make as doughtie a demonstration as the former? The kingdome of Antichrist must last iust three yeares and a halfe. All which time is not sufficient for the gathering of the *Iewes* together dispersed ouer the face of the whole earth: much lesse for the building againe of the temple, which is so defaced and rased, that not one stone is left vpon another. The first building whereof, in great peace, in great prouision of all necessities, by the most exquisite workmen, the number of whom the scripture sets downe to be a hundred and fiftie thousand could not be perfected in lesse then 7. yeares by *Salomon*. But the second reedifying of it being oft hindred by the incursion of a neere enemy, and their own frights, that often the worke was interrupted, the high wales and the stately rooffe vncovered, and was not finished vnder 46. yeares. And yet *Bellarmino* allots but three yeares and a halfe to so great a worke. He doth to good purpose imagine Antichrist to be an Enchanter, who can call forth spirits out of hell, and send them as Messengers, being carried on the wings of the winde to gather the *Iewes* with all speede, out of all the coasts of the world, and after may hire *Marlines* workmen to carry stones, and lay them artificially in the worke. But that he should in the same three yeares and a halfe bring into captiuitie all Christians, subdue

An impossibility.

1. Chr. 2. 2. The 2. buildings of the temple described.

Ioh. 2.

Note

subdue 10. Kings, get the Monarchie of the world, is a tale so incredible that Turkes may laugh at, and Christians abhorre. Let him write this to his fooles, whom he teacheth that faith is not in the vnderstanding, but in a blinde assent, that they must receiue without search and enquirie, whatsoeuer is offered to them, be it neuer so incredible, so it be in the name of the Church. And marke at last what this Magitian hath brought to passe. He hath brought in *Bellarmino* dancing in a circle. For thus he makes him dispute for him.

Antichrist shall precisely raigne three yeares and a halfe.

The Pope spiritually hath reigned in the Church 1500. yeares, neither hath any other beene taken for Antichrist which did raigne iust three yeares and a halfe.

The Pope therefore is not Antichrist.

And therefore Antichrist is not yet come.

The syllogisme may be thus resolved.

If neither the Pope nor any other reigned precisely so long, then Antichrist is not yet come.

The antecedent is true. Therefore the consequent.

*Bellarmino
dancing in a
round.*

Heere you see *Bellarmino* to bring the chiefe question in a round to prooue that which is in controuersie. *Antichrist is not yet come, why so? Because the Pope is not Antichrist. The Pope is not Antichrist, why so? Because Antichrist is not yet come.* Behold the Cardinal dancing in a round. He goes about to strengthen his proposition out of *Daniel*, and lohn mis-vnderstood, to wit, that Antichrist shall raigne iust three yeares and a halfe. I haue euicted out of *Daniel* 7. v. 25. that a time times and a peeces of time, i. three yeares and ten daies was that space wherein the prophanation of the temple and the hinderance of Gods worshippe was first committed by *Antiochus* as *Iosephus* the best interpreter of the prophetic hath numbred. *Archimedes* himselfe could not haue set it downe better. So much time
past

past from the prophanation of the temple to the purging and reforming of the same made by *Judas Machabees*. From that purging to the expulsion of the armie out of *Jurie* there are counted a time times, and halfe a time *Dan.* 12. in which two numbers the 1300. daies mentioned chap. 8. vers. 14. are contained, when as that reformation well beganne, was better established and settled, from which time if you account to the sicknes of *Antiochus* there arise 1290. dayes chap. 12. 11. if to the death of *Antiochus* they amount in the Prophets account to 1334. chap. 12. 12. Now I pray let vs apply this notable demonstration of *Bellarmino* about the continuance of Antichrists raigne, and we shall perceive, not onely how he agreeth with the Prophet, but also with himselfe. First those things that are to be understood literally and properly of the tyrannie of *Antiochus*, who died so many ages before Antichrist, hee takes it literally and properly for the Kingdome of Antichrist, who shall raigne by his owne record in the end of the world. But he alleageth alwaies *Ierome* who refers that place chap. 8. of the daies 2300. to Antichrist, which make sixe yeares and more. How therefore doe they say that Antichrist shall rule 1260. daies which makes three yeares and a halfe? 1300. daies and 1260. daies how doe they agree? now whereas out of the 12. Chap: they exactly define that Antichrists Kingdome shall endure a time, times and a halfe time, let them tell me how they can reconcile therewith 1260. daies: wherein they say the Kingdome of Antichrist in *Daniels* iudgement must be contained? how can 1260. daies agree precisely with a 1290? They must deuise a new Arithmeticke and a new Logicke to make these numbers agree. For whereas *Bellarmino* doth adde, That *Daniel* after hee had said chap: 12. that Antichrists Kingdome should endure 1290. daies, hee addes presently that he is happie that doth expect and abide to those 1335. daies that is to the 45. daies to the death of Antichrist as he

Bellarmines
aburdities.

Daniel verily
mistaken.

Dan. 7. 11.

The sixt and
last signe.

Bellarmino wi-
ter then Christ
and against
Christ.

TS

expoundes, because Christ as hee thinks shall then come to judgement, this is the dotage of a crackt braine, as shall afterward be made as cleare as the light. For the iudgement which Daniel mentions, is not the last iudgement of the world, but the temporall iudgement that shall consume that beastly *Antiochus* speaking so proudly, whenas yet there is leaue granted to the other beast to continue after for a time and times. But *Bellarmino* doth dreamer that the end of the world shall be 45. daies after. That we may come at last to consider of his sixt and last signe; *Bellarmino* will seeme to be of Gods secret counsell, who knoweth more then either the Angels or the sonne of man: but that he will not acquaint vs with the day and houre, but with the yeare wherein the world shall haue an end. Yet he lately writes that 45. daies after the Scripture saith that the day of iudgement shall be put off and longer. Therefore those daies that Christ promiseth shall be shortned for the elects sake, *Bellarmino* that worthy Diuine saith shall be lengthned. And those daies which Christ saith shall bee contracted for the comfort of the elect, those hee saith shall be protracted for their torment. Fie vpon such paltrie Diuines, that doe shut vp those fountaines of comfort that Christ openeth for the good of his Children. What greater comfort can possibly bee then the promise of Christ, that the day of iudgement shall be hastned for the deliuerance of Gods elect? And yet this worldly Cardinal tels vs that it shal be put off for their affliction. They shall be ignorant saith he that liue after the 45. whether that day shall be deferred any longer. Hee knowes it is well with him in this world and liues in all delight and delicacie with that his *latiall Iupiter the Pope*, but whether it will be so well with him in another world that he knoweth not. And therefore he thinkes of the prolonging of this present world. I thinke verily that if God would inuite him presently to his heauenly banquet, he would craue, as old as he is, some more daies; it may be

be some more yeare, wherein he may pamper and cherish his olde carcase, and would secretly answer with that prophane *Marshall*,

*Seeke others for to feast with Iupiter above,
I heare upon the earth my Iupiter will loue.*

Mart. lib. 9.

Heere they place their heaven: they put farre from them that day of iudgement, wherein they are to giue accompt of so many impieties against Christ, and so many out-rages against Christian Kinges and people. But let vs come to his argument, wherewith he prooueth that we are not to expect Antichrist before his departure, nor before the end of the world to looke for his comming. Thus he argueth.

The end of the world is not yet come.

Therefore Antichrist is not yet come.

This shall bee their euermlasting argument while the world endureth, thus will they argue for Antichrist: this because *Bellarmino* thought to be very absurd, hee doth alter the question and concludes thus. That it shall not be long before Antichrist come. For

*If it were long before Antichrist came, the end of
the world would be long hence.*

But the consequence is false. Therefore the antecedent

He proues his proposition out of the Apostle. That Antichrist shall come a little before the end of the world, and immediately before the second comming of Christ, and then that ioyly fellow shall appeare, whom the *Lord Iesus* shal consume, with the spirit of his mouth, and the brightnesse of his comming. But the Apostle doth distinguish betweene the comming and the destruction of Antichrist, betweene the substance of Antichrist and his appearance or reuelation: betweene which and his destruction there is a great distance. He lay close hidden in the daies of Saint *John* & Saint *Paul*, as I haue said before; he was therefore. He did appeare after the remouing of the Empire, for that did hinder that he might not appeare: which happened

Bellarmino a
prophane
Iester.

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not till many ages after. Again the Apostle distinguisheth betwene the consuming of Antichrist, and his finall overthrow. After he is revealed, he saith hee shall wast away by little and little with the spirit of the Lordes mouth, but shall bee vtterly put out by the brightnesse of his coming. Heere let me a little touch *Bellarmines* prophane iesting. Surely saith he the spirit of Christ must be very weake, if it cannot dispatch Antichrist raging about a 1000. yeares. And there it pleaseth him to distinguish betwene the word of God, and his power. As though there is not power in the word of God to weaken, and breake Antichrist in peeces, the force whereof the beast shall feele in his fall and destruction. Now the thing is a working, now Christ doth enfeeble Antichrist with his word, afterward hee shall destroy him with his presence. Hee shall kill him by weakening him, that I may put off the Cardinals ridiculous distinction, who doth thus distinguish, *Hee doth not say he shall weaken him but hee shall kill him.* And it pleaseth him to scoffe at vs when wee say that now Antichrist shall be overthrowne by the word of the Lord, when as now the word of the Lord shall be overthrowne by him. May not a Christian, and an old man, and a Diuine blush for shame, (as for a Cardinal nothing will make him blush) to sport and iest in a matter so weighty and serious? As God himselfe so Gods word is eternall, his Ministers Gods witnesses Antichrist could kill, the word it selfe he could neuer kill, which shall abide when he rots to nothing. Yea truly as the word of God is a liuing word so the Ministers of the word Gods faithfull witnesses being slaine, shall by the power of the word rise againe, if not in their seuerall persons, yet in succession, and kill this murdering Antichrist. Christ therefore hath not a weake spirit, but the Cardinal hath a weake braine, who doth not as yet vnderstand the degrees and meanes which Christ vseth in the abolishing of Antichrist. But he tells vs Saint Iohn saith that Antichrist

christ shall come in the last houre: But he vnderstandeth the last houre to be all that time from the ascension of Christ to his second comming, which God doth call an houre, very short in respect of the Saints glory, but very long in respect of their patience. This testimonie I thus retort.

When that Antichrist commeth it shall be the last houre, saith Iohn.

But Antichrists are now come (meaning the whole bodie together with Antichrist that head; which elsewhere he affirmeth to come.)

Therefore now is the last houre.

And if then was the houre of the comming of Antichrist, he is not to be destroyed three yeeres and a halfe before the end of the world.

CHAP. XLII.

Of the first and last Note.

BUt he proueth it out of Daniel, that after Antichrist hath reigned three yeeres and a halfe, hee shall be destroyed 45 dayes before the day of iudgement. For when he had continued 1290 dayes, he addes, happy is he that shall liue to see 1335 dayes. This place is properly to be vnderstood of Antiochus, of his death, and of the deliuerance of the Iewes. But grant that the place be to be vnderstood of the kingdome of Antichrist, and the end of the world: then it would follow, first, that the kingdome of Antichrist lasted not 1160 daies, which make three yeeres and a halfe, but 1290. Again, it followes that Antichrist is to be destroyed 45 dayes before the end of the world, whom the Apostle saith must be destroyed at the comming of Christ. Thirdly, it would follow, that the time of Christs comming should be knowne to men, which Christ doth assure vs is vnknowne vnto Angels. If these consequen-

What is ment by the last houre.

Cap: 12. 12.

Daniel mistaken.

Three absurdities.

What Anti-
christ is.

Antichrists
sufferings.

Apoc. 14. 7.
The first An-
gell.

The Angell
and the Prote-
stants preach
alike.

ces be absurd, then the Antecedent is absurd, from whence they arise.

You haue, *Paul* the fift, *Bellarmines* six demonstrati-
ons making small prooffe that Antichrist is not yet
come. Now seeing I haue dilated about Antichrist all
the questions, whether he be, what he is, of what kinde,
what is his kingdome and rerinue, what hee doth and
wherein he is busied, the name wherewith he is termed,
the marke wherewith he is branded, the seate wherein
he ruleth, the time wherein he is reuealed, and withall
what he is not: It is not requisite that I tell you in many
words who it is, when you your selfe seeme to haue An-
tichrist wholly in your breast, and to carrie him in your
bosome. You haue heard what hee hath done, now
heare what hee shall suffer. For wee are so farre from
doubting of his coming, that wee thinke of his de-
stroying foretold of the Angells in *Iohn*. I saw saith he
an Angell flying in the middest of heaven, hauing the
eternall Gospell to preach vnto them, that are vpon the
earth, and to euery nation, tribe, tongue, and people,
speaking with a loude voice, *Fear the Lord, and giue ho-
nor to him, because the time of his iudgment is at hand, and
worship him, who made heauen and earth, the sea and all
that are therein.* This Sermon of the Angell, what is it
else, but a brieft summe of all those Sermons which
Luther and *Caluin*, and other Preachers of the Gospell
preached in all the coasts of the Christian world, that
they might bring the people to the faith of Christ, the
feare of God, and the worship of him alone?

He onely that made heauen and earth is to be wor-
shipped, he onely is to be serued.

God onely made heauen and earth.

Therefore we must worship and serue God onely.
This syllogisme of the Angell, as a Ramme is aduanc't
by our men, to batter, overthrow, and expell out of the
consciencs of men all those forces of Idolls, which
Antichrist hath erected.

And

And there followed another Angell, saying, *Babylon is fallen, Babylon that great Citie is fallen, because she hath made all nations drunke with the wine of the wrath of her fornication.* Here the spirituall fall of Babylon, not the materiall is to be vnderstood; which being weakned, and shaken by the preaching of the word; while as yet the walls were standing, fell in mens mindes, and was wholly cast downe. For who is there, but of small vnderstanding, to whom the iniquitie of the Church, and Court of Rome doth not appeare? to whom their impietie is not euident? to whom thee seemes not to be the mother of fornication, the receptracle of spoiles, the queene of pride, the shop of sinnes, and the sinke of all filthinesse? A hundred and threescore yeeres since one that was no Heretike, as a Lutherane is termed, but a Roman-Catholike, writ thus of the Pope, as it is recited in the catalogue of the witnesses of truth.

Jupiter is below.

In heauen is Plutoes place.

Upon a brutish animal

Bestowed is all grace.

It is as Jewells in the mire

And durt upon the face.

And if he were so hatefull, when the darknes did couer his filthinesse, how much more hatefull doth he seeme to all since the light of the Gospell hath laid him open and naked to the view of all men?

The third Angell followed them, crying with a loud voice, *If any shall adore the beast, and her image, and beare her marke in his forehead, or in his hand, he shall drinke of the wine of his wrath, which is mingled with wine in the cup of his wrath: And he shall be tormented with fire and brimstone in the sight of the Angells, and before the face of the Lambe, and the smoke of their torment doth ascend up for ever.* This Angell doth threaten eternall destruction not onely to Rome and the beast, but to all that loue Rome, or adore the beast, whether they carrie the marke

The second
Angell.
Apoc: 14. 8.

In what
compt the
Pope was
heretofore.

The third An-
gell.
Apoc: 14. 10. 11

An exhortation to Ministers,

marke of the beast either openly in their forehead, or closely in their hand. Here I admonish euery man of God, euery messenger of God, my selfe being the least, and last of all Christs seruants, that they seeke not after ease to make them idle, or after wealth to make them couetous, or after pleasures to make them luxurious, or after preferment to make them proud: but that they haue a continuall care to recouer soules fallen to the beast, or preserue them that stand vpright, to whom being stampt with the marke of the beast, the Angell of God doth denounce so greuous and endlesse torments. There is no doubt but as soone as any of you doe earnestly vndertake this businesse of God and Christ, he shall endure many wrongs, not onely from outward enemies, but which is more greuous from false brethren, those following the quarrell of Antichrist, these couering their owne with the name of Christ, so that they can looke for nothing from these but molestation and trouble, from those nothing but death and destruction. But let him for his comfort heare that voice, which *Iohn* heard from heauen: write, *Blessed are the dead which die in the Lord, so saith the Spirit, that they rest from their labours, and their works follow them.* And if those dead be blessed that liue and die in the Lord .i. in the faith of the Lord: how much more happy be they that liue and die for the Lord .i. for the faith of the Lord? We haue three witnesses testifying this happinesse

Three witnesses of happinesse.

1. The voice from heauen.
2. The Scripture in the Church.
3. The spirit in the consciences.

all testifying that the sense of our miserie is short, but the sense of our happinesse cuerlasting; that the life weakened by sicknesse, is necessarily to be laid downe, and that it is not greatly materiall, whether a man die vnder a canopie, or in a campe, so he die in Christ, and for Christ; that a momentanie life is here granted to vs, but that the reward of a life well spent is immortall.

And

And whereas it is appointed that all shall die, Gods seruants may rather wish that their life, which must necessarily be ended, be rather spent in a holy cause, then reserved for a naturall end: especially against seducing, and bloody Antichrist, and all his adherents, who now if euer are most wrung and grumble, threatening fire and sword to the Saints of God. The wicked therefore when they fall, shall be most greuously punished in hell, for all their impieties, and abominations, but these that are washed and redeemed with the blood of Christ, shall presently from their death in great triumph enioy a place, and rest in heauen. For after in the sixth Viol, which the sixth Angell powreth out into that great riuer Euphrates, there is mention of a great battaile, to which those 3. vnclane spirits coming in the likenes of frogs out of the mouth of the Dragō, out of the mouth of the beast, and out of the mouth of the false Prophet, doe summon the Kings of the earth against the great day of the Almighty God, who shall gather them together into a place that in Hebrew is called *Armageddon*. In which words the malice of Satan, and of Antichrist, and the Antichristian Synagogue is plainly set downe, as likewise of the Iesuites, those frogs, who croking out of their cauer, prouoke the Kings of the earth to warre against Christ, and the Church, but with what successe the place and day doth declare. That is the day wherein the right hand of Almighty God shall be great and glorious by the fall of Antichrist. The place is called in Hebrew, *the hill of sheeues and robbers*, as Aquinas: or a *curst armie prepared to battaile*; or an *armie of destruction*, which shall both bring destruction and endure it. Vnlesse that be better, as diuers read *Charmagaddon*, that is, a *troupe appointed to the slaughter*; or *Gnarmagaddon*, which signifies a *craftie kinde of killing*; so that the sense is, that Princes are to be brought into that place, by the cunning sleight of Satan, and Antichrist, where they may vtterly perish. Although another farre other

The sixth Angell.
Apoc: 16. 12.

The place where the Popish frogs shall be destroyed.

T

wife

The seventh
Angell.

Apoc. 16. 17.
&c.

wife, and farre better doe take it not for a nounce appellatiue, but proper, *Megiddo* it was a hilly city in the land of *Canaan*, and because *Har* in Hebrew is a hill, and that was scituated vpon an hill, it was called *Harmageddon*. That place was renowned for the slaughter of the *Canaanites* where, where *Iabin* and *Sisera* fighting against the people of God, were daunted and vanquished vnder the gouernment of *Deborah*, for whom the starres were sayd to fight in their courses: as the windes and seas did fight for our *Elizabeth* of blessed memorie, against the Spanish inuincible Armado, to whom that distichon of *Claudian* doth fitly agree.

*O much belon'd of God, for whom the seas doe fight,
And winds conspire to blow, to put the foe to flight.*

Therefore *Harmageddon* was the place of this battell that the enemies of the Church with *Iabin* and *Sisera*, gathered together by God, might expect the like destruction. This the seventh Angell which powred out his viall into the aire, doth notably set out. There went a great voyce from heauen out of the throne saying, *It is finished.* And there were made lightnings, and sounds, and thunders, and a mighty earth-quake, such an one as was not since men inhabited the earth: And the great city was diuided into three parts, and the cities of the Heathen fell, and great *Babylon* came into remembrance with God, to giue vnto it the cup of the indignation of his wrath. And euery Iland did flie away, and the hills were not found, and a great haile like talents fell downe from heauen vpon men, and men did blasphemie God for that great plague of haile.

What maruell if when the Creator is offended, all the creatures be likewise offended? for as then the stars abiding in their order & course, did fight from heauen against *Sisera* for *Deborah*; so now the lightnings and thunders, and wonderfull earth-quakes, and the mighty talentary haile shall, when God is angry, fight for his Church against great *Babylon*. And as then the victory at the waters of *Megiddo*, so these now shall not bee attributed

attributed to the force of men, but the powers of heauen. So likewise in the 20 of *Iohn*, when *Sathan* shall be loosed after a thousand yeeres, by whom *Gog* and *Magog* shall bee mustered to battell, the tents of the Saints, and the beloued city shall bee besieged, but hee addeth, that fire shall issue out of heauen from God, which shall consume the enemies. In which place *Iohn* doth not vnderstand those enemies, whom *Ezechiel* describeth, the *Seleucida* inhabitants of Syria and Asia the lesse. For *Gog* doth signifie Asia the lesse, deriuing the name from *Giges* their king, *Magog* is Hierapolis the chiefe seat of Idolatry in Syria, builded by the Scythians, & by them so called. So that in *Ezechiel*, *Gog* is taken for Asia the lesse, and *Magog* for Syria: now because the *Seleucida* were the most outrageous & cruell enemies of the Iewes, by whom after their captiuitie, and before the coming of the Messias, they were to endure most greuous afflictions; therefore by a vsuall prouerbe among the Iewes, the cruell enemies of the Church are called *Gog* and *Magog*, which *Iohn* did apply to the setting out of the enemies of the Christian Church, whom *Sathan* in the latter dayes, vnder the conduct of Antichrist, should stirre vp to warre against the Saints. Not therefore the same, whom *Ezechiel* describes; but the like, called *Gog* and *Magog*, consumed and deuoured by fire sent from God out of heauen, that the conquest being got not by earthly, but by heauenly powers might take away courage from the Antichristians, and encrease it in the Saints. In the meane time one of the seuen Angels chap. 17. had conference with *Iohn*, saying, *Come and I will shew thee the condemnation of the great whore which sits vpon many waters*, that is, *people, nations and tongues, with whom the Kings of the earth haue committed fornication, and the people haue bene drunke with the wine of her fornication, who after they haue a long time fought on the beasts side against the Lambe*; at last being conquered by the

The enemies
of God called
Gog & Magog.
And why.

The order in
destroying of
Antichrist.

1.

2.

3.

4.

An exhorta-
tion to come
out of Baby-
lon.

Lambe, who is King of Kings, and Lord of Lords, shall ioynetheir forces against the Beast, and shall deuoure and consume by fire the Babylonish whore, left naked & forsaken of all men. And marke in what order the victory shall proceede. First, Antichrist is consumed with the spirit of the Lords mouth, that is, with the ministry of the word, but with the brightnesse of the Lords comming is cleane abolished. So saith *Paul*, so *Iohn*. After the preaching of the eternall Gospell, by the second Angell, followeth the spirituall fall of Babylon, denounced by the third Angell, chap. 14. Babylon is false. Afterwards Gods decree of Antichrists ruine, being published by the seuen Angell, his destruction followes, shewed by one of the seuen Angels, and the outward ouerthrow of Babylon procured by Princes. That prophesie is fulfilled, this is to bee fulfilled: let that which is fulfilled win credit to that must be fulfilled: There followeth at the last, the last condemnation and euerlasting destruction of the whore, chap. 18. proclaimed from heauen by another Angell, Babylon that great city is false, is false, Antichrists Metropolitane seat is now become a dwelling place for Diuels, and a cage for euery vncleane spirit, and euery vncleane bird. There is ioyned by him an heavenly admonition, to them who as yet abide in Babylon. Come out of her my people, lest as you bee partakers of her sinnes, you likewise be partakers of her plagues. Heere the Angell speaketh to all Papists, cheefely to them that be simple and ingenuous that they be careful of their saluation: if the words of God cannot moue them, let his deedes moue them: if they will not hearken to men, let them hearken to Angels: if they feare not temporall punishments, let them feare eternall: let them come out of Babylon with all speede: lest as they be found partners of her sinnes, they be found partners likewise of her plagues: which the Angell doth describe very liuely in the verses following. While at the last, the

the last Angell being of great strength tooke vp a stone, as it were a mill-stone, and cast it into the sea, saying, with such force shall Babylon that great city bee cast, and shall neuer be found againe. Where the most bitter lamentations of her louers, and the exceeding ioy and triumph of the Saints is described. In which battell, whereof the Angels prophesie, there is no cause, why the Antichristians should lift vp their mindes, or Christians deceiue theirs. For if wee looke vpon the captaines of either side, on that side the Lambe, on this Antichrist, on that side the inuincible lion, on this a silly beast shal fight. If we look vpon the subsidiary souldiers on that side, most valiant Princes conuerted by Christ shal fight, on this side with old doating Priests forsaken by Christ. If we look for souldiers from heauen, we shal haue the Angels fellow-souldiers in this battell, whom we had fellow-witnesses of the Gospell. So heauenly bands shal fight with earthly forces. If we look for the authors of this war, God on this side shal fight with the Diuell, powre and eternity with weaknesse and rottennesse. If we look to the causes of this warre, the truth and the pure worship of that one euerliuing God, written religion, sound faith, heauenly magnanimity shal fight with deceit, with idolatry, with superstition, with perfidiousnesse and feare. And if God doe suffer some of his souldiers to fall in the quarrell, that they may rise againe and come to him, will hee suffer his cause to be lost, will he suffer his truth and power to be ouercome by error and wickednesse? Assuredly hee will neuer suffer it. The Christians therefore haue no cause to feare, the Pope hath no cause to insult.

For the Pope alone hath all the markes of Antichrist.

The Pope alone therefore is Antichrist.

Comforts for
Gods chil-
dren in re-
spect of the
Captaines.

Souldiers.

Authors.

Causes.

CHAP. XLII.

The scope and conclusion of the whole worke.

I Haue finished the Glasse, *Paul* the fift, set before you to see your selfe, before others to look on themselves, wherein Antichrist is fully set downe as in preface. Heere you may see contained his right and true marks, the false being reiected and cast by. Euery of them in seuerall, and all of them ioynly together doe prooue the Pope to be that great Antichrist. Hence it followeth that Popery is Antichristianity. What hee is, and who he is, appeares out of the preface. What he doth and what he teacheth, out of the Dialogue diuided into three bookes. First comes vpon the stage Antichrist pragmaticall. In the two other bookes Antichrist dogmaticall. There he carries himselfe like a Rebelle, heere like a Sophister: there he doth impair the glory of the Empire, heere the truth of the Gospell, there hee doth vndermine the faithfulnessse of subiects, heere the faith of Christians. The first booke doth propound the rules and grounds of Christian fealty and obedience toward Kings against Christian rebellion, shadowed ouer with a shew of Catholike religion. The other two doe erect the foundation and pillars of Christian doctrine and faith, against the Antichristian heresie, compacted of twelue new articles of the faith, brought into the forme of a creede by *Pius* the fourth, whereupon I call it the Popes creede. I doe solemnely professe that I am a faithfull seruant of Christ and the King. I doe not take vpon me, being the meanest and the least of all other, to giue warning vnto Kings, once already warned by the great King, not therefore to bee warned of any, but of Christ the King of Kings. Let Iesus Christ therefore bee in our thoughts a while, who although he be absent in body, yet present in spirit, hath
an

an interest, and being, yea and a 'gouernment also in the spirits of all Christians, and chieffly of all Princes, his bountie is to be loued, his maiesty is to be dreaded euen of Kings: for as the powerfull gouernment of Kings is to be dreadfull to their owne subiects, so the most powerfull gouernment of God is to bee dreadfull to Kings; of God I say manifested in the flesh, who being present with them in spirit, seemeth thus to speake, and complaine.

CHAP. XLIII.

THE PROSOPOPEY.

I AM not ignorant, who am ignorant of nothing (ô Lyce Christian *Kings and Princes*) that the Byshop of Rome, my Vicare, as he calles himselfe, my Aduersarie, as he carries himselfe, hath beene a Teacher of heresie in the Church, and a Practiser of treason in the common-weale for these many yeares. For euer since hee was made the vniuersall Byshop, he hath done nothing else, but corrupted my Gospell, and peruerted your Empire. And no maruell, for out of the corruption of the Gospell, doth follow the dissolution of the Empire. For whereas I haue erected by the Gospell a twofould pillar of gouernment, Authoritie in Magistrates, and Allegiance in Subiects; it is strange to see the Gospell peruerted in the mindes of men, how each pillar of gouernment falles to the grounds. The greatest fault whereof is in the Byshops treacherie, and in your slothfulnessse, that whereas I had submitted all Byshops vnder your power and iudgement, you haue suffered one to fly out so farre aboue the rest, that he dare not onely rebell against yours, but against my Maiestie also. That therefore the ancient dignitie of the Empire, may be recovered being lost, and for euer maintained being recovered; my counsell to you is, that the truth of the Gospell,

The Pope
both an hereticke and traitor.

All notes of
Antichrist agree with the
Pope.

Gospell, shaken and long weakened, by the Popes tyrannie, may at last be restored by your princely authoritie. For what is more reasonable, then that I should haue you defenders of my glory, whom I haue appointed Ministers of my power? And if it were in question heretofore, whether that Byshoppe, were that Antichrist; He is so prophetically described by my beloued Disciples *Iohn and Paul*, that now it is out of question, seeing that euent hath laid open and made cleare the prophetic. For all the partes of the prophetic are so plainly interpreted, of the succession of the persons, the nature and disposition of the King, and kingdome, the acts of the beast, the impression of the Character, the number of his name, the situation of his seare, the time of his reuealing, the cuppe of the whore, the kind of his marchandise, the fall of *Babylon*, lastly the coming in, and going out, the birth, and death of Antichrist, the last answering the first, and the middle answering both, with such a consent and harmonie, inferring things to be fulfilled, by things that are fulfilled, that I could not haue made it clearer, if I had named the Byshop of Rome himselfe. And Antichristianity is well defined by my Apostle, to be not iniquitie, but the myserie of iniquitie. For if Antichrist had appeared to you in his owne likenesse, you needed not to haue bene so carefull about the businesse. Now that hee doth insinuate himselfe with a counterfet holinesse, and a dissembled sanctity, how many millions of innocent men hath he cosoned and deceiued with his hidden & mysticall wickednesse? But let the visard be taken off from this hidden Antichrist, then none can hereafter be deceiued, but he that will wittingly and willingly be deceiued. Beware therefore that the old trickes, and stratagemes being laid open, beguile you no more. He faineth himselfe to be the Prince of the couenant, and yet he hath altered my couenant: Hee pretends himselfe to be a Keeper of my will and testament, and yet he

he hath not only rased and defaced my testament, but hath soyled in one of his owne. He termes himselfe the foundation of the Church, and chalengeth to him my peculiar title, and yet hee doth with cunning deuises subuert and ouerthrow my Church. He makes a shew of great zeale to my crosse, and yet doth annihilate the power of the crosse. The holy Scripture makes mention of Gods double gouernment, the Legale, and Euangelicall: The legale which hath the condition of working annex vnto it, *do this and thou shalt liue*. The Euangelicall requireth the condition of beleeuing, *Beleeue and thou shalt be saved*. But it requireth faith not as a worke, but as an instrument, whereby you may receiue the promises of the spirit, therefore that is called a conditionall, this a free couenant. Where there is no couenant, there is no faith, and where there is no faith, there is no saluation. Humane faith doth rest vpon an humane couenant, heavenly faith vpon a heavenly couenant. Heavenly faith is of two sorts, answering the double couenant: One legale, which beleueeth the promises and threatnings of the law to bee true: the other Euangelicall, which is rightly called iustifying faith, which doth beleue the promises of the Gospell grounded vpon my selfe not onely to be true in generall, but doth apply them to euery beleuer in particular to eternall life. Now saluation is to be expected of you, not out of the forme of each of these couenants, but out of one of them. The forme of the Legale couenant is, as I said, *Do this, and thou shalt liue*: the forme of the Euangelicall couenant is, *beleeue and thou shalt be saved*. If therefore you looke for saluation out of the legall couenant, you must wholly and entirely, and at all times doe that which is commanded. You do it not: you shall die therefore. If you looke for saluation by the Gospell, you must certainly beleue that which is promised. These bee the distinct formes of each couenant, for the procuring saluation,

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The Pope hath altered Christ his Testament and brought in a new.

Ierem. 31. 31.
Heb. 8. 5. ad
finem.

by no meanes to bee confounded, yet the Pope hath confounded them: Doe and beleene; and so hath brought in a third covenant which holy writ doth not acknowledge. Thus the Prince of the covenant, hath broken Gods covenant. It is not to bee denied, that faith, and good workes are to bee ioyned together in a man that is iustified, but to mingle and confound these two formes *Doe this and beleene*, that thereby a man is to be iustified, is utterly to bee denied, as my Apostle *Paul* hath deliuered. For as the Law doth not admit the least transgression, so the Gospell doth not admit your least satisfaction. Now what is more euident then that this hypocriticall enemy, who vants himselfe to be a faithfull keeper of my will, hath not onely in many places rased my will, but which is farre more heinous thrust in a new will? As when the *Dominicans* printed their new Gospell by the sufferance and conniueny of the Pope: as when *Paul* the sixt caused the conformities of *Saint Francis* that typical *Iesum* my ape, to be reprinted. A more reformed, who hauing abrogated my will, hath brought in one of his owne. A mans testament, which is ratified by the death of the testator admitteth not, either addition, or detraction, saith the Apostle, much lesse Gods testament, which is confirmed with my blood and death. But my testament, say they, is of two sorte,

The first nuncupatiue. The last doth abrogate the The second written. { former as my Apostle teacheth.

But I know what vexeth them. The Legacies set downe in writing, they thinke not sufficient to serue their turnes, and therefore they haue deuised a will nuncupatiue, not out of my Sermons, but out of their decretals. How farre better did the old *Rabins*, who compared the five bookes of *Moses* for the absolute knitting of the parts thereof within themselves, to the body of man? whereto if you adde a part as a finger to a hand, you bring in a deformitie, if you take away a

part,

The *Dominicans* brought in a new Gospell.

S. Francis typical *Iesum*.

The Pope deuileth Christs nuncupatiue will.

A fit similitude between the body of man & Scripture of God.

part, as a law from the face, you bring in infirmie; if you shut vp a part as the mouth, which nature hath opened; or open a part, as the side, which nature hath shut vp, you bring danger to the life. So if the Pope do adde vnnaturall parts to the written will of God, hee doth corrupt Gods booke, as when he addeth Apocryphall and decretall Epistles: if hee take away naturall parts he doth deceiue the soule of man, as when he taketh the second commandment out of the decalogue, and taketh the cuppe from the supper: if he open those things that should be shut, he offers wrong to God, if he shut vp those that should be opened, he offers wrong to men. The *Rabins* shall rise vp in iudgement, and condemne both the Pope and all Popelings, who accuse all the written will of God of imperfection, when as they iudge the five bookes of *Moses* to bee a volume most perfect. They who diminish, adde, change euery thing at their pleasure, shau away with their censure what they mislike, and what they like restore; that curiously open secrets, so that their owne Clergie thinks basely of them: and of enuie shut vp things to be reuealed, that they bee not knowne of the people of God: They I say are contumelious to God, whose last will they haue either corrupted or abolished. They are iniurious to the sonnes of men from whom they haue either openly stolne away, or priuily sliht away Gods heavenly Legacies. Here I appeale to all learned and ingennous Papists. It is no smale matter that is in hand, but one of the greatest that euer was: the thing in controuerisie is Gods Testament. The legacies of all the sonnes of God, are in question, which cannot be of force vnlesse Gods testament be safely kept. Herein the sonnes of God must maintaine their right against men, and Diuels. Your Masters grant that Rome is *Babylon*, the context and queat conuince it to be *Byshoply Rome*, against whom my seruant *Iohn* doth denounce most certaine destruction, Come forth of her therefore af-

soone as possibly you can. Yes? out of the Catholike Church doth some of you say? he is euer harping on this string, he should say from the Catholike or common whore, if he would harken to *John*. Bid her therefore farewell, whose wellfare shee cannot endure. I hartily beseech you, that you would be pleased to be saued. Saued you cannot be, vnlesse Gods last will and testament, wherein the saluation of man is conteyned, be kept safe and sound from the corruptions of Antichrist.

The parts,
forme, and
Legacies of
the new Te-
stament.

The parts of the
Testament are two.

Remission of finnes.

The sanctifying of a sinner, which
consisteth in the true enlight-
ning of the minde, and the re-
forming of the heart.

The forme of the
Testament is,

I will be your God.

You shall be my people.

Vpon these, three Le-
gacies doe depend.

The remission of your sinne.

The imputation of my grace.

The gift of eternall glory.

The forgiveness of sinne is free, is perfect, is eternall. It is free: *I blot out your finnes for my owne sake, not for your sakes, but for my owne names sake. I am that lambe that was slaine, who alone tak away your finnes.* Are you then so mad that you will goe from the Lambe that is slaine, to the golden Calf that is set vp; that you beleeue the sinne of man can be forgiven by the man of sinne? The dispensing of grace is not in his power, much lesse the forgiveness of sinne, which as it is free, so it is perfect. For I doe not remit some finnes, and reteyne others; I doe not remit the fault, and reteyne the punishment: but I wash away all your finnes, and forgive all your punishment, if your confession be ear- nest, my pardon is perfect. What? Is it not also

eu-
er-

eueralſting? I haue made an eueralſting couenant with you, neuer to forſake you, eueralſting to bleſſe you, and to ſend my feare into your hearts, that you neuer forſake me. The imputation of righteouſneſſe doth neceſſarily follow the forgiuenes of ſinne; the grant of life, and that eternall life doth likewiſe follow imputation of righteouſnes: for he that beleueth in the ſonne of God ſhall neuer come into condemnation, but ſhall go from death to life; and let him ſurely perſwade himſelfe, that being now iuſtified by me, and now glorified by me, that being ſaued by my grace, he ſhall ſit in heauely places with me, and enioy the reall poſſeſſion of the higheſt heauens. Your ſanctification, is the ſecond part of the new couenant, the beginning of your glorification, as your coronation hereafter is the full accompliſhment. For what is grace but glory begun? and what is glory but grace perfected? Eternall life therefore, which is begun in this world, and made perfect in the world to come, doth not differ in kinde, but in degree. Therefore your ſanctification is begun in this world, ſo that the relikes of ſinnes doe abide in the moſt holy, but couered; the inbred corruption did abide in *Paul* regenerated, but weakned; it remained in him to try him, not to deſtroy him: that corruption is remitted, not finiſhed; the guilt is releaſed, but the act remaineth. Sanctification is not therefore perfect but true, which inlightneth your mindes to true knowledge, and reformeth your wills to the ſincere obedience of the Goſpell, and therefore doth change the whole man, both the inward and the outward man, into my likenes, by the power of my ſpirit, that beholding the ſame in the Goſpell, as in a glaſſe, you may proceed from glory to glory, that is, from the glory of your ſanctification here, to the glory of your coronation hereafter. And herein behold how ill the Pope, and I agree. I ſet before you free remiſſion, he a mercenarie: I a categoricall and abſolute, he an imperfect and hypotheiticall:

Righteouſnes
imputed.

Sanctification



Glorification.

How Chriſt
& Antichriſt
diſagree.

thericall: I an euermasting, he a temporarie. I require a sincere sanctification of a sinner in this life, but imperfect: hee faines a perfect holinesse, but a counterfeit. Now your Christ Iesus, as he is propounded in the free covenant, and the new testament, is appointed the only foundation of the Church by the Prophets and Apostles, vpon whom they are taught to build their good workes, as gold, siluer, and pretious stones, as the superficies fit for that golden, and pretious foundation: but they denie good workes to be the foundation it selfe, because your workes be they neuer so glorious, cannot endure the weight, and burthen of the kingdom of heauen. They make Christ alone, even Christ alone apprehended by faith, as it were that mightie *Atlas*, that with his shoulders and his power can beare vp heauen, being made of God for you wisdom, iustice, sanctification, and redemption, and therefore the foundation of the whole building. Not that saluation is begun by him, and made perfect by you; for there is one great stone of the whole building, as deepest in the foundation, so chiefest in the corner, as the ground and beginning, so the rooffe and accomplishment of saluation. Which your Pope hath not only deformed with wood, hay, and chaffe built vpon it, that is, with foolish and absurd doctrines, differing from the foundation, but with wicked and pestilent doctrines overthrowing the foundation, and by that meanes hath most wickedly taken away the beginning, matter, forme, instrument, and end of saluation. For whereas the holy Scripture doth appoint the free mercy of God, the efficient cause of righteousness; the meritorious my obedience both active and passive; the formall, the imputation thereof by the Holy Ghost; the instrumentall, faith conceived out of Gods word, founded vpon a free promise; the finall, the glory of Gods diuine mercy and iustice: when as the Pope doth overthrow all the foundations of saluation, then doth hee take and stop from you all the

The causes of
saluation.

the meanes and lights of comfort. While I set before you eternall life ^{which} that is a reward of grace, he makes it a stipend for worke: that I make a gift, hee makes a debt: that I make a patrimonie, he makes a stipend; what I make due to adoption, he makes as paid for obedience. Hee doth not say it to him that is obedient, which is very true, but for obedience, which is very false: that he forsooth might set my gifts to sale, and by that meanes depriue me of glory, and you of peace. From whence it doth arise that the Romane Antichrist (let him pretend what he will) is a breaker of Gods covenant, a corrupter of his will, a subuerter of the foundation, being full of Satan, being busie about this one thing, to bring destruction to my Churches, and damnation to your soules. Is it any maruaile then if he bring destruction to bodies, and ouerthrow to Empires? when as he secretly sends in his runnagate Priests into your Kingdomes, who as mad dogs, with their infamous libels may rent in sunder the good name, and fame of Kings, & bring them into hatred & contempt of others. Who as subtile Foxes, do with their cunning sleights alienate the Kings subiects from the faith of their obedience due by my commandement, and to be performed by their oath. And as cruell Wolues after they haue taken away the Kings good name by false calumniations, and drawne away the Kings subiects from their fealtie and obedience, doe spill the Kings blood by what meanes soeuer, either by open rebellions, or secret conspiracies, and defend it to be a deed most lawfull and meritorious. They shew their dogs tooth by rayling, their fox-like sublerie by equiuocating, and their woluish crueltie by conspiring. They doe nothing else but decciue the simple, bite them that be sincere, and deuoure those that be innocent. They pretend faith, but they teach periurie: They say they reconcile men to Christ, but in deed reconcile them to Antichrist: in the meane while whom they get to adhere

Papists, as
Doggs.

Foxes.

Wolues.

An exhortation to Princes.

here to the Pope, they draw from the King. For while they build vp spirituall obedience, they cast downe the ciuill: is not this the qualitie of a Fox? They set vpon those that be weakest, that they may ouercome the strongest, as the *Serpent* seduced *Eue*, that *Eue* might seduce *Adam*; so these Serpents set vpon wiues, that the wiues may deceiue their husbands; they catch after women, that they may entangle young men, in whom is greater vigor, and heat to commit any wicked enterprise. So they haue a schoole full of masculine women, and feminine men; doth not here appeare to you the wiliness of the serpent? Now with what villanous slanders these curres haue abused Princes, both liuing and dead, being the excellencies and glories of the earth, witnes those infinite libels cast out against *Elizabeth Queene of England*, and *James King of Great Britaine*. What maruaile is it if they raile vpon holy Doctors, that doe but write against them, when they reuile great Princes that can proscribe them? But that is no maruaile, that they spare not the good name of a King, when they spare not his blood. For they be not only byting doggs, but deuouring wolues, as appeares not only by the gun-powder Treason, I should haue said the Iesuites treason, but by the cruell death of *Henry* the third and fourth Kings of France. I am grieved at your sluggishnes, I am greued at your slaue-rie, O yee Kings and Princes, who doe endure such sowers of sedition, such teachers of periurie, such authors of King-killing. Beware of these dogs, catch these foxes, driue away these wolues, as my spirit hath aduised you, to whom slandering is a sport, couensing is a game, rebellion and conspiracies is meate & drinke. Foresee that your patience be no longer hurtfull, both to you and me. Awake out of sleepe at the last, and defend my glory together with your owne safetie, take the cause of the Gospell in hand, and laying aside Antichrist, put on Christ Iesus, not a false and a fained Iesus,

sus, as he is deuiled by that Apostate, but true and right
 Iesus, as he is preached by the Apostle. Doe no longer
 hold shadowes for bodies, shewes for substances, pre-
 ferre not things vaine before those that be sound, nor
 things fraile before eternall. Vaine and fraile is the out-
 ward shew of Christ, which deceiues the eyes, sound
 and eternall is the truth that feeds the soules: it is not
 the forme but the power of the Crosse that brings salua-
 tion. Let not the glistering shew of Antichrist, which
 wrongs you being aliue, and cannot helpe you being
 dead, deceiue your eyes, that it may keepe you from
 Christ, from whom you may expect comfort in life,
 and true rest in death. Whereby their madnes seemes
 the more, who groueling vpon the ground, so dote
 vpon Antichrist, that they neglect the faith of Christ,
 his name onely being reteyned, who cannot feele the
 sauing force of the Crosse, nor the inward power of the
 Spirit, nor the heavenly light of the Gospell, nor the
 spirituall glory of my kingdome: As if my estate, base
 and contemptible, in whom there is no butward forme,
 nor shew to be desired, as my Prophet *Esay* said, had
 caused you to turne both your looking and your li-
 king from me: or as if I had suffred the most greuous
 anguishs of the soule, and the most bitter tortures of
 the bodie for mine owne sake, and had not been woun-
 ded for your transgressions, and broken for your sins,
 that the chastisement of your peace might reside vpon
 me, and saluation out of my wounds and miseries
 might come to you. For this is the very truth, the base-
 nesse of the estate, I vndertooke, the weaknes of the
 flesh I tooke on me, the ignominie of the Crosse I en-
 dured, for your sake, seemes vile and contemptible in
 the iudgement of flesh and blood. But if that heavenly
 maiestie, if that power, if that glory, which through the
 vaile of humilirie, weaknesse and ignominie is transpa-
 rent to the eye of faith, might appeare to your mindes:
 euen as I am described by *Iohn*. a lambe slaine, and a

lyon inuincible, that so I may appeare to you a mighty God in the forme of a weake man. How great loue and feare, if you beleue either a heauen or a hell, would the vnitng of so infinite mercy with such infinite power and iustice stirre vp in your soules? Great sinners such as commonly Kings are, had need of great grace, the preaching whereof shall be as acceptable to you as necessarie, when once you shall feele the stinge of an accusing conscience pricking you, whereby you might come to heauen by the way of repentance, that could not come thither by the way of innocencie. But they that vnderstand not the force of their sicknes, desire not the force of the remedie. And while they feele not the wound inflicted by sinne, they looke not for the remedie applied by grace. To whom I denounce that I will proue either a most louing Patron, or a most seuerer Iudge, with my right hand to saue them, or to be reuenged on them. All men whatsoeuer they haue or are, owe it all of right to me: but Kings and Princes chiefly, whom by my speciall fauour and grace I haue aduanced a few ouer so many millions of men, and placed them in mine owne throne. To what end? to what end I pray? that they might giue themselves to lust and idlenesse, to serue the Dragon, to aduance, and adorne Antichrist? not so, not so verily. But that they may warch ouer the Church, may fight for the Lambe may spoile & teare in peeces the Beast: & if that heauenly quire of Saints in heauen fall down before the lambe sitting on his throne, and worship him that liues for euer, and cast their Crownes before the throne, saying: *Thou art worthy o Lord to haue all glory and honor, because thou hast made all things, and being staine hast redemed vs by thy blood vnto God.* If that innumerable ranke of melodious Angels doe with sweet and loud voices sing of the power, wildome, and strength of the Lambe, that is slaine, and giue him all honor due vnto him. What ought you to doe, you vnder whose purple robes, as yet

yet abideth dust and ashes, and who weare but corruptible Crownes vpon your heads, what ought yee to do in the cause of your King and Redeemer? for since I haue brought those holy soules after the end of all their trauels & dangers in my quarrell and battell, into the possession of true happines promised and vowed vnto them: you that as yet are in the very heat & danger of the battell, both the necessity of my helpe, & the expectation of the reward, ought to stir you vp to a more feruent desire to defend mine honor. Heere I haue a iust & grievous cause to complain, that your mutual suspitions quarrels haue made Antichrist, weake and contemptible in himselfe, to be so dreadfull and mighty. Hence it is that that Laterane Idoll hath taken to it selfe, the golden head of a swelling title: and spread abroad the silver armes of his pecuniary inrisdiction: and strouted out the brazen belly of conspiracy and rebellion: and hath moued and stirred from home, those iron feet of violence and pride, wherewith he hath not onely trod vpon your crownes, but your neckes. I tell you plainly, the discord of Kings hath encreased Antichrist, their amity shall weaken him. Is it for your good to admit of spies, that may search into your counsels? fiery spirits that may cast the seedes of discord betweene neighborings, and set them together by the eares? Harpeyes that may spoyle you of your treasures? Horse leeches that may sucke your blood? secret traytors that with faire words may cut your throats? who when they haue laught at you in their sleeues, that they haue left you lead, and taken your golde, that they may distract your mindes, and stirre them vp to make warre against your brethren, that thereby that Latial *Iupiter* waxing great by your discords, may leape for cruell ioy at your miseries and destructions. I appeale to your own consciences, haue you not at all times found the Popes Nuntij, Dararies and Iesuites to be such? Let there bee an end of quarrelling at the last, all these mischiefs

The duty of
Kings.

An admoniti-
on to the
Pontifician
Princes, to be
ware of *Syren*
and *Erinniu*.

shall bee presently taken away, and now this serpent that hath swolne so bigge with discords to the publike hurt, shall be broken and consumed. Let me therefore be a counsellor to you, that a true and a sound peace being concluded among you, euery one of you in your seuerall kingdomes, wherein I haue left you Kings to be my Vice-gerents, that you restore the true worship of God, renew a right faith, establish good manners, purge the true Sacraments of the Church, call backe againe the olde discipline brought in by the Colledge of the Apostles, and confirmed by the counsell of Neece. Further, that what euery one haue done, all the rest doe allow, that you gather together a generall counsell by generall consent, wherein the feare of danger being taken away, and the partaking of sides being layd aside, the cause of Christ may bee safely and freely handled against Antichrist.

Heere I doe seuerally admonish the Romane Catholike Kings & Princes to beware of two counsellors, whereof I call one of them *Syren*, the other *Erinniu*. *Syren* doth perswade them to follow their pleasures, to uoid labour, feare danger, doe not stirre a settled policy, doe not break truce with their olde friend and companion the Pope, that they goe not about to mend any mischief, that is almost past help. For they cannot, she saith, cast off the Pope though they would. Can they not? What cannot the arme of a King bring to passe, being strengthened with the arme of God? from thence faith doth arise, from faith the magnanimity of kings, whereof that drives away blinde superstition, this base sluggishnesse and cowardice. That makes them to discern, this makes them to withstand all human hindrances, so that they may cast off the Pope as easily as an old heauy gown. It is a reproch for the Popish Kings to say, that the mischief is greater then can be remedied, that as yet they cannot mend it? That they cannot cast out the Pope if they would. Could the Princes of Ger-

Germanie, could the Kings of Denmarke, Scotland and Sueuland, that I may not speake of a great part of France, Heluctia, Polonia, Bohemia, and Pannonia. The Kings of England could, the Father, the young Sonne and the Daughter, euen then when all their neighbours abroad were alienated from them, when at home they had a seditious cleargie, and a superstitious people, euen then did the holy courage of a Man, a Childe and a Woman breakethorow, and passe ouer all humane lets and impediments whatsoeuer. Let it be a shame for Popish Princes, both young men and ancient men, not to bee able to doe that which a Childe and a Woman were able to doe. But *Syren* perhaps will whisper, that it is not good stirring of *Paul* the fist, beeing full of *Gregories*, *Alexanders*, *Bonifaces* and *Iulij*. O what foolish feare is that, so to take heede that they feare a mischiese, which when they are able to put it cleane away, they pull it and draw it vpon them? But some will not cast off the Pope if they could. They think it a necessary euill for Kings to bridle their subiects, and for subiects to bridle their Kings, To whom Christ doth seeme more hard and rigorous, as hee that neuer dispenseth with sinne, and doth remit nothing, but to him that earnestly repents. They haue neede therefore of a gentle and a cockering Antichrist: who may dispenſe with adultery and incest, and may approoue and allow of marriages forbidden by the Law of God. As the fashion of the world is now adaies, li-cēce is to be giuē to sinning, so sin doth make the Pope necessarie. Vnhappy necessity, which necessarily brings damnation to a man. He doth worthily loue his sinne, who while hee keeps that, loseth his soule. Hee rates his short life at too high a price, who that while he may liue a while after his owne lust, doth lose life eternall. In the meane time, while Antichrist doth conſtraine them with so extreame necessity, what a heauy burthen doth he lay vpon them? that he seemeth to bind them

with linkes of golde in this life, whom he hath appointed for the chaines of darknesse in the life to come. Thele you shall easily breake asunder, by the helpe of God and assistance of Protestant Princes. But the contrariety of their religion is suspected vnto vs. But this contrariety is your security : for if the Popes bee so sawey to doe such things, when so many Princes haue forsaken the seat of pestilence, what would they attempt if none at all had departed from them? for if the *Fredericks, Henries* and *Charles* did so easily punish the *Gregories, Alexanders* and *Clements*, even in the very mid-night of popish darknesse ; if *Philip* the Faire, and *Lewis* the 12. did handle the *Bonifaces* and *Inly* after their deserts : how farre more easily may their posterity with the ayde of Protestant Princes in so cleere a light of the Gospell, tame and bring vnder *Paul* the fift? Especially seeing *Philip* the 2. the present king of Spaine, cannot forget that his father who alwaies was the Popes champion, was vnworthily and basely abused by the Pope, in keeping Sicilie and Naples from him. And let the French King remember, that not onely *Henry* the 3. but *Henrie* the 4. his father, was cruelly murdered by a villaine sent in for that purpose. Therefore the holy courage of Protestant Kings, should not mooue suspition in Popish Kings against the Kings their neighbours, but rather it should stir vp their anger against the Pope, that with ioyned forces they might breake the Idols head, shorten his armes, pare his nailes, open his belly, cut off those legs and feet, wherwith they may remember their ancestours crownes were so basely cast to the ground. You haue heard how euill *Syren* hath perswaded them; now heare how farre worse *Eriunis* doth aduise them : whose deadly musique, if you bee wise, you shall keepe farre off both from your mindes and eares, perswading you, that it is fit to raise warre in the defence of Antichrist, against your brethren and allies : for they purpose nothing else, but that their treasure being
spent

spent on both sides, and their forces being weakened by mutuall warres, as it often hapned heeretofore, that they may build vp a chaire for the Priests, and by casting downe the thrones of Kings, to whom it is great pleasure to lift vp their shrubbe, which may set fire on the wood, and consume the Cedars of Libanon. Now I tell you before hand, that you take heed of that war, which these holy *Erinnis* will cry out, and tell you, must bee necessarily made against my Church: for you are like to haue Christ himselfe against you in the field. I know full well that lately at Rome, as often before; a cōuenticle of Priests haue bin gathered together by the Pope of Rome, and Sathans command to deface and diminish my glory. That they tooke counsell wherein the Popish Kings and Princes were in a league confederated among themselues, against the Protestant Kings and Princes, chiefly against IAMES the King of Great Britanny, who concluded the Pope to be Antichrist, and as hee rightly inferred Popish Kings and Princes were the members of Antichrist: that the common cause were to be maintained by common forces: that he sent in his Priests who might prouoke his sons, as hee calles them, to wage warre against my seruants. The Kings therefore of the Reformed Religion, haue more neede imposed by Antichrist, to fulfill the prophesie, and to fight Gods warre, and vnite their forces and powers against that double horned Beast the Pope. For I thinke that popish Kings haue learnt more wit at the last, then to put in execution the bloody and cruell counsell of the Beast. They know that the first Beast bore it not scot free, whose ten hornes were sayd to bee crowned, because it spilt the innocent blood of my seruants. For the very same power of the Empire, which did condemne mee being borne into the world, the Prince of your saluation, and fasten mee vpon the crosse, the same did endeaueour to ouerthrow the Primitive Church with ten persecutions. How I did reuenge

uenge the death of my Saints vpon the authors thereof, how I did cut off some of the Emperors by mutuall fights, how I did consume the people with continuall plagues, how I did deuoure the cities with floodes and earth- quakes, how I stricke and disperfed whole armies with thundrings and lightnings cast from heauen, their stories doe well declare. As many creatures as I had, so manie viols I had of my raging wrath, which I powdered out vpon mine and my seruants enemies. But some of you will saie, Those were Pagans that did kill, and Christians that were killed : wee are Catholikes which doe punish, they are heretickes which are punished. They are as certainly hereticks as you are Catholikes. You Catholikes? I wold you were Christians, they be not words, but deeds must make this good. You carrie the name of Christ, I confesse: but you plaie the Pagans vnder the name of Christ. Are they heretickes? True as I am an hereticke, that call all things to the rule of the Word. But Antichrist doth alleadge Scripture also: true, as the Diuell did alleadge them misvnderstood. Who as he enticed the Iewes to kill me, shadowed out and promised in the Prophetickall Scriptures, to bee the Messias, so he hath moued manie Catholikes in name, in truth most hereticall heretickes, the bond slaues of Antichrist, to burne both my seruants and their books, and they blot out as much as lay in them, by their cunning, and their power, the faith and the Church, whose quarrell I often reuenged with a high hand stretched from heauen. I will giue you one notable example. After that the Counsell of Gonstance had condemned to the fire, those two my seruants, *Hus* and *Hierome*, the Pope sent two Ermines into Germanie, the *Cardinall of Winchester*, and the *Cardinall of Saint Angelo* : who when they had called backe *Sigismund* the Emperour, from making warre against the Turkes, they incited him to beare armes against the Bohemians, the new professours of my Gospell, and brought into the field three

three other great Germane Princes, with all their forces: will you heare the issue of their whole fight & passage? The *Bohemians* leuy an armie, come into the field, strike vp the alarm, they had scarce come to handy grips, but the King, and the Princes being stroke with a causelesse suddaine feare, in their rage crying out to their souldiers to stand to it and fight did cowardly and beastly flie away: fuetimes they made inrodes into *Bohemia*, and fuetimes they were discomfited. And so not long after three seuerall Popes the Authors of this tragedy, and those two diuillish Cardinalls not without great shame, and sorrow came to a fearefull end. In all which occurrences hee that doth not behold the hand of God, is blinde, he that doth not feare it is wicked. I passe ouer that inuincible Spanish Armado, which being gathered together by the insligation of Priests, was disperfed by the windes, swallowed vp by the seas, and brought to confusion by the hand of God. What? do you thinke that Gods hand is shortened? or doe you thinke that God hath left off to defend his seruants? Infinite be the examples of Gods power, which God hath shewed both in former ages, and often in this present age in the defence of the Church against her mightiest enemies. Let thinges to come be taught by things past. And if these former tyrants, or those that followed had gone unpunished for their wickednesse, there had bene cause for Antichrist, with all his faction to haue reioyced in their sinne: there had bene some reason, that the Kings of the earth had promised to themselves impunitie, who had bestowed all their might, in building vp and enlarging the Kingdom of the two horned beast. Now that I haue first crackt and broken to peeces the ten crowned and bloody hornes, and after haue scattered both by land and sea the smoke slaues of the second beast, what is left shall become of Antichrist is declared in the last scale. But what is the mean timentay Antichrist souldiers hope for, who

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being set on fire by these fire brandes did turne all their forces to do mischief? I doe aduise you therefore, yee popish Kings and Princes, that ye depart out of *Babylon*, as fast as you can, then that being conuerted to me, you make warre with vnited forces in the quarrell of the Church against Antichrist; at least that you giue no eare to these *Syrenes* or *Erinnes* which will bring destruction, both to your soules and bodies. On my word the Byshoppe of Rome, and the great Antichrist are termes conuertible. The decree of God standes fast for euer, that the Byshoppe shall be consumed by those Kings, by whom he was adored. You cannot serue mee and the Pope, with whom peace being made by you, see if it be not to be called peace rather then a compact of *slauerie*. From whence if I cannot draw the popish Kings and Princes, I will for all that warne you yee Kings and Princes Protestants, that you preferre a holy warre before a wicked league with the Pope, and think those armes to be holy, when there is no hope left but in armes. And take heede that being deceiued with an opinion of a false peace you bee not on a suddaine brought to ruine. I wish you may bee at peace with neighbour Kings; and neighbour Kings with you, but at no hand haue peace with the Romane Antichrist. Why for it is wicked, it is dangerous, it cannot hold. It is wicked, what peace, what consent, what agreement can be with the holy scriptures and mans traditions, with free will and Gods grace, with inherent iustice, and imputed righteousness, with mans satisfactions and my blood procuring their saluation? what holy society and vniuersity can there bee with the imprecation of dead Saints, and the prayers to the liuing God, with the popish Masse and the Lords supper, with Christian faith and Antichristian distrust? You see it is wicked, now marke how dangerous. Sweete is the name of peace & the opinion of vnitie is delightfull. But what true Christian doth doubt, that that bond of peace is most sure,

sure, which is knit together with the truth and vnitie of the Spirit. Whence it followeth that sweete destruction is included in that peace which is made with falsehood, I adde that there cannot possibly bee peace betweene the seede of the woman and the seede of the serpent: betweene the lambe and Antichrist: betweene those where God hath set euermore lasting hatreds. Fire and water will better agree then Christ and Antichrist: wherefore I aduise Protestant Kings and Princes, that they make perfect that reformation of the Church by my helpe, which by my helpe they haue begonne. First that they compose all home differences chiefly in the Articles of the doctrine of the Gospell with quiet and Christian conference: for it is to bee feared that inward dissention will bring backe againe the outward enemy. Secondly, that they resist the common Aduersarie with common helpe and counsell, for there is danger that if euery one resist not, all will be surprisid. Thirdly, that they may the better defend their Christ, let them at once set vpon Antichrist: for hee hath more courage that doth inuade, then he that doth defend. Lastly if they canot in all points fulfil the prophecy, yet let them banish the beast out of their Dominions. For it is impossible that Christ and Antichrist should dwell together. In the end I aduise both sides that in the deliberation of this great businesse they preferre not worldly wisdom, before heauenly wisdom, secondly that the euill custome of men, bee not preiudiciall to the eternall truth of God. Thirdly, that sluggish doubtfullnesse do not put of, and procrastinate this so noble and so worthy an enterprise. Lastly that the deceitfull condition of peace with Antichrist, doe not crosse the desire of recouering libertie. So that euery one of you being content with his own kingdome and territories, shall not busie himselfe about inuading others, but will cast about how he may preuaile and ouerthrow the Deuill, and his eldest sonne the Romane Antichrist, i. not

one wicked man, but all the Kingdome of vnrighthouse-
nesse. Every one of you haue a iust cause of his owne,
and now you haue a faire offer made you. The truce
made betweene *Cesar* and the *Turke*, offers a fit occasi-
on to repress the insolencie of this Bishoppe after you
will more easily repell the *Turke*. And seeing you
haue both a iust quarrell, and fit oportunitie against the
beast, let there not be wanting a will in you.

If Christ the Saujour, ô ye renowned Kings and
Princes do speake thus secretly vnto you, and inwardly
warne you, shall he not perswade you, though he were
not of power to punish you? The rather seeing he hath
shewed, that the Pope is a Capitall enemie to Gods tes-
tament, and kingly gouernment. The Pope hath cast
such proiects, and Rome takes such counsells that king-
ly Maiestie, and popelike Maiestie cannot long stand
together. Our sinnes makes the Bishoppe great, who
if he rise to that greatnesse which hee aimeth at in
his minde, Kings of necessitie must fall to the
ground. My Dialogue shall make it plaine,
if it please you to vouchsafe to read it,
wherein pragmaticall Antichrist
first enters the stage.

(* . *)

Glory to God.

PRAGMATICALL

PRAGMATI-
CALL ANTICHRIST,
OR
HJLDEBRAND
BROUGHT TO LIFE:

OR
The first *Dialogue* of Christian
obedience due to Kings against Antichristian
rebellion couered vnder the shew of
Catholike RELIGION.

The Speakers be fixe.

1. MICHAEL CALANDER.
2. William Argentine two noble *Romane Catholikes*, Laiches as they be termed, one more gentle, the other more fierce.
3. George Velbacel an old Priest, Calanders Confessor.
4. Robert Saturnine a *Iesuite Argentines Guest*: one more milde and moderate, the other more violent and bitter.
5. Antonius Patriotta a Professor of the reformed *Diuinitie*.
6. Carolus Regius a common Lawyer, either of them a Maintainer of our Religion, Countrie, and King.



After that *Paule* the fift had sent two bulles into *England* wherein hee had forbidden his Catholike sons as he stiles them, to take the Oath of Allegiance and obedience: I remember there was speech after the end of *Easter* Term that two Lay noble *Romane-Catholickes*

Michael Calander, and *William Argentine*, went aside out of the city into their country-house to aduise about

bout their affaires. It was said that old *George Velbacell the Archpriest*, whom age and custome had made more milde and gentle went, with them together with his keeper, that he might ease the trouble of his long imprisonment with some cuntry delight. There followed not long after a wandring *Iesuite* younger in yeares, a man of a fiery spirit, his name was *Robert Saturnine*. He, that he might conceale his Priesthood, covered his bald pate with a Gregorian, or periwigge, and seemed by his attire to be a Courtier. There happened at that time to arrive to *Calander* a man full of curtesie and hospitalitie *Antonius Patriotta* and *Charolus Regius* one of them a Doctor in Diuinity, the other a great Councellour at Law, both of them an aduersarie to Poperie, yet so that they could finde in their hearts to loue the person of a Papist, if they thought him an honest man, and a faithfull subiect to their King and Countrey. They came of purpose to perswade *Calander* their olde acquaintance, to take the Oath of Supremacie, if it might be: if not, at least the oath of Allegiance: lest if he did refuse it, hee might giue iust occasion to our worthy King to be alienated in minde from him, and so might bring some trouble to that Noble and auntient Familie.

§ 2.

Here *Calander* vpon a scruple of conscience which the Popes two bulles did seeme to inflict to the superstitious old man, *Patriotta* said, that hee tooke a pause for a while, and to haue answered at the last with teares in his eyes: Let vs lay aside for a time these sad discourses *Antonie* and *Charles*, and let me lead you being weary of your iourne into your chamber where you may repose and refresh your selues before supper.

And that you may not be ignorant, what guests you are like to finde in my house, I dare be bold to tell you, whom euer I haue found my trusty and faithful friends, to haue beene earnest Disputants, not dangerous informers, and to haue gauled the Papists not with your accusations

cusations, but your arguments: my old familiar friend *Argentine*, shall be with you at Supper, and *Velbacel* my Confessor, who hath taken the oath of Allegiance himselfe, and went about to perswade others to do the same. And he had almost preuailed with me, but that the most Holy Father did interpose his greater authoritie. A third guest, *Argentines* shadow, I will conceale by your leaues, vnlesse you will assure me that you will procure him no harme, which cannot well be without my danger. It is his part to dispute against the obedience of subiects, which in his minde hereticall Kings doe vniustly exact of them, and to obiekt the strongest reasons he can, for the authoritie of the Pope in deposing such Kings, and releasing their subiects from the oath of Allegiance. And if you can wipe away, and weaken his obiections, you shall easily perswade me, and my *Argentine* too, I thinke, to performe the oath of fealtie and obedience to our King.

Then *Patriotta* truly, said he, so he attempt nothing against the King and kingdom, and dispute as it were in the schoole to search out the truth, and not in an assembly to moue sedition, I giue you my honest promise, I will not take on me the part of a spie, and leaue of to be a guest, nor cast off the dutie of a friend, while I reteyne the dutie of a subiect. Here *Rapin*, as one that knew the danger of the law better, paulde a while, yet following his purpose, that I may gaine a lost sheep to the King, I will said he borrow so much of the law, that I may heare a Iesuite disputing.

And vpon this condition, said *Calander*, smiling I will name you my third guest, in habite a Courtier, in profession a Iesuite, Father *Robert Saturnin*.

And thus all the guests meeting together in the Parlor, *Patriotta* said, that after they had courteously saluted one another, as the manner is, they sate downe to a costly supper, and that it might not be a dumbe feast, the Priests did wisely dissemble their inward griefe of minde,

S. 3.

minde, with forced and pleasant discourſing. When ſupper was ended they were all brought into a gallerie, and there ſometime walking, and ſometime ſitting, they continued their conference about the matters in queſtion, till it was late in the night.

S. 4.

Here *Calander* beginning, whereas your comming, ſaid he, was euer welcome to me *Velbacel* and *Saturnino*, then neuer more welcome, then in this dangerous time, wherein there is a gear, and a greuous controuerſie, not onely betweene Catholikes and Heretikes, but betweene Catholikes and Catholikes, about the oath of Allegiance, and the Popes authoritie in depoſing hereticall Kings, and the abſolving the ſubiects from their obedience due to them, as it is thought. As it falls out betweene you two, one of you diſwades me, that I ſhould not ſweare, the other perſwades me, that I ſhould ſweare. Thus we Laicke-Catholikes are torne aſunder by you the Priests, and ſo diſtracted in this quarrell, betweene the Biſhop and the King, that we know not in the world what to doe. Wherefore when I was deſirous, that you ſhould diſcuſſe your contrarie reaſons in this matter of difference, and by the diſcourſe, and bending of your wits, ſome ſparkes of truth might appeare to the ſatiſfaction of our conſciences: ſee of a ſoudaine there are met two great learned men, *Antonius Patriſta*, and *Carolus Regius*, two ſhrewd Aduerſaries, that I may ſay the truth, in the whole buſineſſe of Religion, but yet without malice: vnknowne happily to you, but very friendly to me, ſo that you need not feare, that your conference come abroad, ſo it be done freely, not licentiouſly.

S. 5.

Then ſaid *Saturnino*, your promiſe made to me *Calander* doth make me feare no danger from theſe Gentlemen your friends. Therefore I lay aſide that perſon and habit, which the neceſſitie of the time, not mine owne will and deſire hath caſt vpon me, and I take to me the perſon of a Ieſuite. Although I haue not forgot the laſt

T earne

Tearme of all, that an holy Priest condemned by the Queenes Law, was cruelly put to death. O Dracos Law, written with bloody letters.

Good words I pray you, saith *Patriotta*, it was not the Queenes law, but the Popes Bull that hanged that Priest. For when there were two Priests condemned for one offence, the King offered life to them both, if they would take the oath of Allegiance. The one of them tooke it; thother refused it. The one of them liues by the mercy of the King, the other died by the commandement of the Pope. Now tell me, whether it were the Queenes law, or the Popes Bull did hang him. O Hipponactean Bull, whose seuerall lines, as seuerall Iambickes brought the Priest to the gallowes. But in the forefront of it he wissheth health and apostolickall benediction to his sonnes the Roman Catholikes; but within it there is conteyned a curse, and destruction to you all. Belike your Pope did sweeten the edge of the cup, that the poyson within might go downe more merily. This bitter cup the Pope hath mingled for you *Calander* and *Argentius*, and the rest of the Lay-Papists. The *Iesuite* hath wisht it to you, who being the Popes intelligencer, signified that the power of the English Papists was greater then the Protestants, if hee would that outward forces were ioyned with them: as *Cominens* writes that the *Burgundian* spies being deceived with the mist and darknesse of the night, deceived the Duke of *Burgundie*, telling him that the forces of France, were greater and neerer, when as they tooke the longer bryars and brambles in the field, for iauelins & lances. So the false reports of the Iesuites, deceived the Bishop, whereby he tooke rash and vntimely counsell, to send his Bulls vnto you. Hence the Pope, as *Pius* the fifth had done before him, compiled an horned argument, wherewith hee strooke his sonnes on both sides, and droue them to that exigent, that either they must runne vpon the point of the Queenes law, if they

§. 6.

Hipponax a Poet of Ephesus, who being painted by *Bubalus* in such manner that he was laugh at, made such bitter verses against the Painter, that for shame he hung himselfe. The Iesuites deceiued the Pope with false alarmes. *Com. lib. 1. cap. 11.*

obeyed not the King, or incurred the Popes curse, if they obeyed him. For he drives them (whose calamities vnderaken for the Catholike faith, he doth miserably deplore) either to hell, or the gallowes. For of necessitie they must either be damnd, or hangd, if you beleue the Pope, damned vnlesse they obey the inhibition, or hangd if they obey it. Is this the saluation of *Paul* the *first* that he sendeth to his sonnes? is this his Apostolicall blessing? Doth the pitifull Father thus blesse his sonnes that haue hitherto endured so great afflictions for reueyning, as he writes, the Catholike faith? He hath well rewarded your holinesse, that hath sent his Papists in a bad cause with a false feare of hell, to certaine death vpon the gallowes.

§. 7.
The Iesuites
false doctrine
hath troubled
the Papists.

The seditious
doctrine of Ie.
suites gat that
seuere law
when it came
to practise.

And the Roman-Catholikes, *Sarum*, may not only thanke the false messages sent to the Pope, but the pestilent doctrine broached by you, for all the sorrows they haue endured. For what else could haue extorted that Law from so mercifull a Queene, which you ere-while blamde as bloody? For your Iesuites after the sending in of *Pius* the *first* Bull, came swarming into England, as *Campion*, *Parsons*, and many others, and did mightily labour to put that Bull in execution, and did propound it as the thirteenth Article of their faith. That there was no more obedience to be shewed to a Queene excommunicated, and deposed; then presently followed the rebellion in the North. It was therefore your seditious doctrine that begat so seuer a law. Your schoole hath made the Catholike doctrine of Rome a Catechisme of rebellion: Your Logicke first made a Papist, and a Traytor to be all one: your Societie was the first ouerthrow of the Roman-Catholikes estate. For your Papists behaued themselves quietly for the first eleuen yeeres, while *Pius* the *first*, that old credulous dotard, was induced by the false whisperings of the English Catholikes, as they call them, shewing that their powers were so strong, that they could resist the

the Queenes forces, had excommunicated the Queene by his Bull, and deprived Her of her kingdome, and had released her subiects from the Oath of their Allegiance, and being so released stirred them vp to take armes against Hir. But the old man quickly found his error, and corrected it with his dispensation, that the Papists to redeeme their troubles (so hee speaketh) should shew outward obedience to *Queene Elizabeth*, but restrained with two conditions: one, *things so standing*: thother, *while the publike execution of the Bull might be performed*, that is to say, while they had so much power, as by force they might ouercome the Queene. Hence among the cases of conscience brought into England by you, sprang out the 55 Article. Where a Catholike being demanded, *Doe you beleue that the Pope can put the Queene from her authoritie?* he is taught to answer, notwithstanding any feare of death, *I do beleue it*. For this question doth appertaine to faith, and requires a confession of faith. Behold your Catholike faith, which this present oath is laid, by the Pope, to crosse, it is the chiefe head of Iesuitisme, which we may call the marrow of Poperie. And are you now in a chafe *Saturnine*, that a few Iesuites are hangde vp for Traytors, who make treason an article of their faith? And doe you not thinke the King hath a iust cause to take away their heads, who haue with such coniuring bewitched the consciences of subiects, that they thinke that warre, holy, iust, and honorable, which is raised against their Prince?

But what if they were not only messengers and masters, but authors and actors of rebellion? and haue entered into the most cruellest conspiracy, that euer was since the creation, not onely to depose the King, and absolue his subiects, but to rase out the King and Kingdome, and to blot out the English nation, and to root out the men out of the earth for euer (and that not the guilty onely, but the innocents also, according to that

Rebellion among Iesuites is an article of faith.

Alarms.

§. 8.

The Iesuites authors and actors of rebellion.

*Cicero pro Dis-
tore.*

The Martyr-
dome of the
Kingdome of
England.

§. 9.

*Garnet.
Greenwell.
Gerard.
Parsons.*

The Traytor
betraines him-
selfe.

old tyrannicall practise, *Let our friends perish, so our enemies perish also.*) And they would haue the Catholikes with heretickes, as wee seeme to you, the noble with the ignoble, and the fathers to bee Martyrs with their sonnes. For what else was that gun-powder treason deuised by you: but the Martyrdome of the King and Kingdome?

Then *Saturninus* you doe great wrong to the Iesuities (saith he) whom you faine to bee the Authors of *Catesbys* conspiracy, for that which they heard onely vnder the seale of confession, thought it was meet to bee concealed about the martyrdome of the kingdome, as you call it (which God wore hurt no body) being only deuised, and not performed. *Garnet* therefore the chiefe Iesuite, did wrong to the Iesuities (saith *Patriotta*) who when himself had nourished that euill humor in *Catesby* whom hee would haue to bee the head and heart of the whole conspiracy, a right *Cateline*, and an apt scholler (who concluded by a very wicked consequence, out of the bull of *Clement* the eight, wherein the Pope had excluded the King being an hereticke, as hee writ, from entrance into the Kingdome, concluded, I say, that being entred, he was by all meanes possibly to bee expelled) out of that wicked proposition, which now is in question, hee sucked out that most pestilent poyson of that vnheard-of treachery. But when *Garnet* would haue him the chiefe worke-man in this conspiracy, hee ioyned vnto him diuers other counsellors out of his owne tribe, nay out of his owne bosome.

And lest that liuing messe of Iesuities being singularly inspired with the spirit of the Pope of Rome, should lay the whole fault vpon a Lay-traytor now dead, let it be vnderstood that it was confest by *Garnet*, being now ready to die, vnder his hand by a voluntarie confession. Hee writ that *Greenwell* with *Catesby* was heard of him, not confessing, but consulting: That *Greenwell* with *Gerard* were not onely authors, but actors, who declared

red

red their guiltinesse of the fact by their flight: That *Baldwine* and *Parsons* were acquainted with it, whereof he set on *Fauze* that Fire brand in Germany: The other made acquainted by him of the villanous treachery, came flying against the day, out of *Italie* into *Lyons* in *France*, as it were on pilgrimage to *S. Winefreds* well, as a crow to carrion, that like another *Nero*, hee might with a detestable pleasure neerer behold the fire most furiously consuming each part of his country. But this Martyrdome of the King and Kingdome, as you call it, was not brought to effect. What then? As though we are ignorant that Antichrist doth deliuer many to death, and doth assigne many more. That hee doth thirst after more blood then he doth spill. We were all Martyrs in your intention, but not in execution. That the mischeefe was deuised, we attribute it to your malice, that it rooke no effect, to Gods mercy. Which moued the neuer-suspecting heart of the King, the most mildest of all that are, haue beene. or shall be, that out of those letters whereof little reckoning was made, he smelt out the kind of danger, and, I may almost say, the verie gun-powder it selfe, and so was made an instrument of the publike safetie. Hence riseth a double bond, one that bindeth the King to God, the other that more neerely for euer bindeth vs to the King. There is no want either of counsell and care to the King and his prudent and faithfull Counsellers: but when neither care nor counsell can preuent such blinde and secret conspiracies, both thanks are to be giuen to God for our deliuerance past, whereof I doubt wee are too forgetfull, and continuall praiers are to be powred out for the time to come, that hee may alwaie defend both the King and Kingdome of *Britannie* against their secret and diuellish deuises. For Gods help beginsnes there where mans helpe failes, as *Philo* saith. In the meane time let vs take heede, that when Gods prouidence is not wanting to vs, we be not wanting to Gods prouidence.

§. 10.

Eccles. cap. 5. &
cap. 8. v. 1.The cheefe
head of the
Popes bull.

§. 11.

Another bor-
ned argu-
ment of the
Popes.

a Distinct. 19.

q Scrom.

b Extrav. Jo

22. cum inter

nonnullos.

c Causa. 25. qu.

1. violatores.

ibid gloss. bla-

phemare.

Let *Saurinus* goe shake his eares, that calles Queene ELIZABETHS Law cruell, which condemneth such Priests as haue beene the deuisers, teachers & executioners of treason. And let the Romane Catholikes themselves iudge, *Calander* and *Argentine*, whether in this waighy busines they ought to follow such guides, who doe not onely reach and offer to vs and you, but drinke to the Lairy a large drafft out of that cup, which being guiled ouer with a vaine title of religion, but indeede being full of most bitter poison, the Pope hath mingled and prepared; Very vnwardly I assure you. Wherein they deale as those doe, who meaning to make others drunke, vse to make themselves drunke first. For what drunkenesse of the minde is this, or made so rather, to make two things most neerely knit together by the commandement of God, seuer and part asunder by the inhibition of man? And whereas Ecclesiastes doth draw from faith and obedience to God, as a necessarie effect out of a proper cause, faith & obedience toward the King, althogh he be euill, to put these two chiefe duties of a Christian so well agreeing, and so neerely united, into another ranck of such things as be cleane contrary and opposit? as if one being let downe, the other were taken away. As the Popes bull doth pretend concluding in bad Logicke, but in worse Diuinitie, that the Oath of Allegiance toward the king cannot be performed with faith reserued toward God.

In the mean time the lay-people are at a maze, when they be enforced by you *Saurinus*, that if they haue not at all taken the Oath of obedience, that they should shortly refuse it: if they haue taken it, that they speedily retract it. Hence it is, that they which refuse it be guilty of secret treason, they that retract it haue their conscience troubled with manifest periury.

I am not ignorant that it seemes a sacriledge to you to dispute of the Popes action. b Heresie to doubt of his power, c Blasphemie against the holy Ghost, either

to say or doe any thing against the Popes canons and decrees: ^d although hee draw infinite numbers of people by heapes into hell, as *Bonifacio* speaketh. Such an holy phrensie hath distracted mens minds, that whatsoever hath proceeded from the Pope, although it be against the commandements of Christ, against the examples of the Primitive Church, although it bee manifestly conuinc'd, to bee against Iustice and common sense, yet they thinke it must bee receiued as an Oracle from God.

But make not ship-wracke of your estates or liues, *Calander* and *Argentine*, I aduise you: that laying aside all seruile preiudice, you earnestly consider what you haue to doe.

Then *Saravine*, the losse of a mans estate or life, is lesse then the losse of his soule, which is made by the forsaking of Gods Law. For the Law of God is forsaken, when as the will of the chiefe Priest, whose lippes doe preferue knowledge, as *Malachie* witnesseth, is neglected.

True, sayd *Patriota*, so long as the lippes of the chiefe Priest doe preferue the Law, so that the voice of the Law and the voice the Priest doe agree. But if the Law doe fall from the Priest, as *Jeremy* foretold might come to passe, that the Law may bidde one thing and the Priest another, then without doubt we are not now to obey the Apocryphall voice of the chiefe Priest, but the canonically authority of the Law, as *Syluester* that Catholike Doctor gaue warning. If the Pope enioyne any thing vnder the paine of excommunication, which fauoureth of sinne, in the performance whereof it is presumed there will succede a scandall of soules and bodies in the city, then the Pope is not to be obeyed.

Then *Calander* being somewhat mooued, started vp from his seat, and said, that hee greatly wisht, that the chiefe Priest would resolue his owne Dilemma, and withall, did much commend the clemencie of the King

d Distinct. 4.
si Papa.

§ 12.

Malac. 2. 7.

Sum Syluest.
verbo obediens.
num. 50.

The subiect
of the whole
Dialogue.

§. 14.
Two founda-
tions of Chri-
stian obedi-
ence due to
any King.
1. The per-
petuall com-
mandement
of Christ.
2. The pra-
ctise of the
ancient Chri-
stians.

The bull.

Matth. 22. 21.

King, who had vsed the Oath of Allegiance for distinction sake, that hee might truly discern the true Catholike-subiects from the treacherous. And added further, that it was newes to him, which hee heard from *Patriotta* about the Iesuites, whom, if it did appeare by *Garnets* voluntary confession to have bene the principall authors of the gun-powder-treason, he would neuer heereafter receiue any Iesuite into his house: but because, saith he, we are met together to know the reasons of faithfull obedience to the Prince, of what sort soeuer he be: and of the power of the Bishop of Rome, in deposing hereticall Kings, and absolving subiects from their faith and obedience, while these things bee argued by you, that bee learned on both sides, wee that bee vnlearned Laickes doe promise you our best attention.

Then *Patriotta*: First I will lay downe, saith he, two grounds or foundations of faithfull obedience, to bee performed of all subiects to kings, as well euill as good, Pagans as Christians, Hereticks as Catholikes.

1. On the perpetuall and immutable commandement of Christ,
2. The other, the example of the first Christians, and chiefly of the Bishops of Rome, for 800. yeeres and more, after Christ.

Let vs consider them both against the cheife head of the Popes bull, wherein he affirmeth, but prooueth not, that the oath of allegiance and obedience to King *Iames*, cannot be kept with reseruatiō of the Catholike faith, and saluation of your soules.

Why then did Christ say, Giue to Cæsar the things that are Cæsars, and to God the things that are Gods? by which words what meant he else, then that Christians should giue ciuill obedience to the Emperour, and spirituall obedience to God. Why did hee make good this commandement with his owne example, when he sealed his obedience with payment of tribute for him-
selfe

himselſe and for *Peter*? Chriſt therefore gaue in charge, that Chriſtians ſhould faithfully obey *Tyberius* a Pagane, and a moſt cruell Emperour, and (that which is more) obeyed him himſelſe, and ſhall the Pope forbid the faithfull Papifts to obey King *James* a Chriſtian and a moſt mercifull Prince? and ſhall he dare to ſay that the Oath of obedience cannot be kept, their faith and ſaluation reſerued, which Chriſt the Authour of faith and ſaluation did both command and performe? I am not ignorant that both the *Pope* and *Bellarmino* doe take it for proued and granted that the King is an Hereticke. But if the King might argue both caſes with them face to face, before learned and equall iudges, I durſt paune my life, that the King in their preſence would conuince more ſtrongly, and more peremptorily that the Pope were Antichriſt, then that the Pope with the helpe of his Champion ſhould proue the King to be an Hereticke. But grant to them for a time that which they miſerably begge, would Chriſt thinke good that faithfull obedience ſhould be giuen to an Infidell, i. to an Emperour that was altogether a ſtranger from the faith, and would he iudge the ſame to be denied to an Hereticke, i. to a King deceiued in the faith? hee would not, hee would not. If Chriſt then did right, then doth this ſuppoſed Vicare of Chriſt amiſſe.

And if fealty and obedience cannot be performed to a King as you thinke with reſeruatiſon of the Catholike faith, why did Saint *Peter* when he had ſet downe Catholike faith in the 1. Chap: command obedience due to the King in the 2. Chapter. Bee ſubiect to the King as to the moſt eminent, enen to *Nero* that monſter of men? wherein he taught that the impietie of the perſon ordained of God to gouern, ought not to ouerthrow the obedience of ſubiects, nor the authoritie of the Prince. If *Peter* ſpeakes well, then *Peters* ſucceſſor ſpeakes ill. If *Peter* ſpeake by the ſpirit of Chriſt, then *Peters* ſucceſſour ſpeaketh by the ſpirit of Antichriſt.

1. Pet. 2. 13.

A a

But

1. Pet. 2. 17.

§ 13.

Forged Ignatius brought in to crosse Salomon.

Pro. 21.

But *Peter* did binde all, by a bond of a religious commandement, both *Clarkes* and *Laickes*, when he presentlie added, *fear God, honour the King*, As if he had said, they be cleane voide of Gods feare, whosoever deny honour to the King. And therefore *Salomon* *Proverbes* 21. doth comprehend both duties vnder one word: *My sonne feare God and the King.*

Here *Saturnine*. But auncient *Ignatius*, saith he, in his Epistle to the Church of *Smyna*, speaketh after this manner, *worship God, next the Byschoppe, and last of all the King.*

This is a hard case, *Saturnine*, said *Patriotta* to make *Ignatius* *Salomons* corrector, as if hee had forgotten his dutie toward the chiefe Priest. *Salomon* saith *honor God, and the King*: but I say, *honour God first, the Byschoppe next, and the King last*. Cerrainely true *Ignatius* would neuer haue spoken so saucily. *Salomon* saith, *but I say*, and so preferre a Priest before a Prince. But it is no hard matter for you to place the Byshop in the middle betwixt God and the King. For you do nothing more willingly then make your Pope the controuler of all Kings, and to that purpose bring in a counterfet and a bastardly *Ignatius* to patronize your ambition.

§ 14.

But *Peter* saith *Saturnine* calleth the Prince a humane creature. True, answered *Patriotta*, in respect of his nature: but in respect of his ordination, he is of as heauenly a creation as a Priest. For kings rule by God, as priests preach by God. From man they haue their nature, from God their power. For *there is no power but from God* as the Apostle teacheth. As they are men they are immediately from their Parents, as they are Princes from God. Therefore a Magistrate is called a *Minister and ordination of God*. Yea which is more, Kings are called *Gods*. They as Gods vicegerents vpon earth are vouchsafed the honour of Gods name. Priests are called *men of God, Angels of God*, but kings are called *Gods*. Therefore the King is not called a humane creature by *Peter*, because

because he hath his beginning from man, but because the government is administred by man and for man. *Be subiect to him* saith *Peter* for the Lord, the text hath it sometime *as to the Lord*, i. as to Christs Vicare in his owne kingdome: as *Eleutherius* Pope of Rome called King *Lucius*, sometime *in the Lord*, i. in all things lawfull, although in things vnlawfull, there is a certaine kind of obedience due: but an actiue obedience in things lawfull to do that which is commanded, a passiue in things vnlawfull to suffer that which is inflicted. But for the Lord saith *Peter*, that Kings although they bee tyrants, (as then *Nero* was,) bearing the rule and image of God vpon earth, though they bee Gods scourges, yet they must be honoured with the fealtie and obedience of all for Gods sake. As an heathen man could say, *Good Emperors are to be desired of vs, but any are to be endured.* The Apostle addeth, *for the praise of the good, and the punishment of the wicked.* Hence a certaine Master of the Presbyterie gathered a false & a dangerous consequence colen germane to yours: *That because the king is a power ordained by God, so the praise of the good, and the punishment of the wicked, if he gouerne to punish the good, and praise the wicked, that hee is not a power ordained by God, and if hee bee not of God no more to be obeyed, but to be resisted.* O wicked consequence vnknowne to *Peter* & *Paul*, who although they did see, and feele the tyrannie, and crueltie of the *Lyons*, as *Paul* calles *Nero*; that they thought not that the abuse of the power did take away the power it selfe, but did lay necessitie of obedience vpon all Christians, teaching that it would come to passe, that if they did resist *Nero*, they did resist God himselfe the Author and ordainer of so great power. With what face therefore can the Pope deny that the Oath of Allegiance and obedience is to be kept with a Christian moderate King, though an Hereticke, as you thinke, as a matter in it selfe vnlawfull, and contrarie to faith and saluation: whereas *Peter* commanded faith-

A double obedience due to kings actiue passiue in things lawfull vnlawfull.

A leude collection of a Schismaticke.

full obedience as holy, and performed it as dutie, to *Nero* a Pagan and most bloody tyrant?

§ 15.

Rom. 13. 1.

And if fealtie and obedience cannot be performed of Catholickes to an Hereticall King retaining their Catholicke religion, why did Saint *Paul*, whenas formerly he had in plentifull maner deliuered the Catholike religion of Rome, in his 13. Chapter drawe from thence this precept, *that every soule should submit himselfe to the higher power*? he that speakes of all excludes none as *Crysostome* obserues. And *Bernard* to the Archbysop of *Senes*, *every soule is subiect, therefore yours. Who hath exempted you from this generall commandement*? The exception is a meere illusion. Subiection requireth these three.

1. Reuerence in their soules.
2. Honour in their wordes.
3. Obedience in their deedes.

Rom. 12.

Rom. 13.

What obedience is due to Princes.

And marke that he requireth subiection of the soule in a subiect. In the beginning of the 12. Chapter, speaking of the obedience due to God, he exacteth subiection of the body, In the beginning of the 13. Chapter speaking of the obedience due to a Prince, he requireth the subiection of the soule. Hath hee not likewise submitted the soule to God and the body to the Prince? yes verily. But to that end he hath distinguished these, because men doe for the most part, thus excuse themselves, that they vowe their soule to God, when they prostitute their body to the Deuill: and yeeld their body to the magistrate, when they deny him the reuerence of the soule. Therefore *let the soule be subiect to the higher power* saith the Apostle. Hence two other parts of subiection doe necessarily follow; *Paul* the Apostle doth adde the reasons with a commandement, which *Paul* the Bysshoppe doth not adde with his prohibition. For *all power* saith he *is of God*. He speaketh not so much of the Prince as of the government, nor so much of the person as of the power. To shew that hee rather respecteth

Power from
God not the
Pope or peo-
ple.

teth the right of governing, then the qualitie of the go-
uernour. Again if the power of a King be from God,
then it is not from the Pope, as diuers of the Popes
flatterers would haue it. Neither is it from the people
as diuers flatterers of the people doe at this day (true
for it, I beleue they leaue the power of destroying a
gouernment to him, whom they dreame to haue a
power giuen to build it vp. They that yeeld so much
to the Pope, subiect a King vnder a sober tyrant, they
that yeeld so much to the people, subiect him vnder
a furious tyrant, and as the *Poet* said very wittily and
truely, *to a beast of many heads*. And therefore the King
is not bound to giue accompt either to Pope or people,
but to God, from whom hee receiued all his power im-
mediately. Hence the Apostle presently inferreth
these two conclusions: 1. He that resisteth Gods power,
resisteth the ordinance of God, and draweth to him-
selfe damnation. The 2. that the King is Gods Mini-
ster, and beareth the sword, wherewith he doth defend
the good, and punish the wicked, and that all must bee
subiect, not for wroth, but for conscience. That no
man may thinke that *Peter* and *Paul*, thought that obe-
dience was due for the times sake, and that they wanted
force rather to resist *Nero*, then a minde. I will shut vp
all in a word. The Catholicke faith of the auncient
Romane Church, as it was deliuered by *Paul* the Apo-
stle, did inferre loyall subiection to a Pagan cruell
King. The Catholicke faith of the vpstart Church of
Rome, as it is deliuered by *Paul* the Byshop doth take
away and overthrow Allegiance and all obedience as
it were vnnaturall, from a Christian King, and such a
King that euen by the confession of his Aduersaries is
very mercifull. Whom then shall we beleue? *Paul* the
Apostle, or *Paul* the Byshop, an holy decree, or an vn-
holy prohibition? Neither were these commandments
of Christ, *Peter* and *Paul* of ciuill obedience to be shew-
ed to Emperours, Kings, and euill Magistrates, muta-

§ 16.

A king ex-communicated no King in poperie.

Thomas Aquinas objected.

Francis Toletanus objected.

The Laterane Councell objected.

ble according to times, but are to be accounted perpetual and eternall.

I haue laid the first foundation of our loyaltie, the expresse and euermlasting commandement of Christ, the second followes which is the practise of Christians.

Heere, *Saturnine*, before you go further saith he, I yeeld that subiection, reuerence, honour, fealty, obedience, is to be performed to a King, so long as a King is a king, but if he leaue off to be a king, then it ought no longer to be performed. But he leaueth off to bee a King as soone as he is denounced to bee rightly excommunicated by the Vicar of Christ, whereby he is presently accounted by law to bee depofed of his Kingdome, and his subiects absolved from the Oath of obedience. And although you laie very heynous and greiuous crimes of treason vpon our most holy Father, and vpon many holy Priests, and chiefly vpon the Iesuits, yet if you would thinke of the matter a little better, all this smoak of words would vanish to nothing. For first I affirme that the Pope of right hath had, and now hath this power: then I affirme that as soone as he had it, hee did put it in practise. And yet it followeth not, that he that defendes this, as you conclude is a Traytor.

Vnlesse perhaps you dare account *Thomas Aquinas* that most glorious Saint, and Angelicall Doctour to be a Traytor, who writeth thus. *After that the Prince is denounced an Apostata, all inferiours and subiects are to bee absolved from the Oath they had taken, and from their obedience due vnto him.* And you may if you please ioyne with him, as a fellow in the like treason *Francis Toletanus* a worthy Professer in our time, who doth thus comment vpon *Thomas*: *Note saith hee that there is the same reason of one that is excommunicated: because that as soone as one is denounced excommunicate all his subiects are freed from the fealtie: and that most famous Occumencall Lateran Councell, held about 300. yeares since, of 70. Patriarches and Archbishops, and 400. and 12.*

Byshops

Bishops, and 800 other choice Prelates, because it decreed, that the *Pope* had the power we speake of; do you thinke it was a conuenticle of Traytors?

Then *Patriota*, what *Thomas Aquinas* saith he, what *Toletane*, what *Laterane Councell* doe you speake of? *Thomas Aquinas* writ 1200 yeeres after Christ, was ouertaken with the error of his time, and was the *Popes* vassall: neither did hee alledge any Prophet, Apostle, or Doctor, only he rested vpon the only example of *Gregorie* the seuenth, who was the first that a 1000 yeeres after Christ did attempt by excommunication to cast *Henry* the 4. out of his Kingdom. A very weightry authoritie forsooth against a Kings sword, which Christ ordeyned, and to whom the Church of Christ, as it shall appeare afterward, obeyed for a 1000 yeeres, of an vpstart Canonist, dreaming in the darke night of *Poperie*, that the subiects might be absolved by the *Pope*, from the oath of obedience, wherewith God had bound them, and alleaging no other Author but *Pope Hildebrand*, a turbulent and furious monster, as he was accounted by his owne Cardinalls.

And yet *Aquinas* was somewhat more reasonable then *Toletane*, he thought that no mans subiects were to be absolved from their oath of obedience, but his, that was denounced an Apostata, that for euer had fallen from all christianitie. But *Toletan* forsooth, the worthy professor of our age, the *Popes* hireling, with lesse learning and greater boldnesse, as if he were some worshipfull Vmpire giues his sentence without all reason: *Note* saith he, that the case is all one of a Prince excommunicated by the *Pope* vpon any cause whatsoever. Do you not thinke that these be notable demonstrations in a controuersie of this weight? which Antichrists hyred slaues, haue vttered as Oracles vpon their bare authoritie, against the perpetuall and manifest commandments of Christ, and praesises of the Apostles? In the meane while the Apostles shall be silent, the Fathers shall

S. 17.

Pope Hildebrand no fit example against Kings.

Aquinas answered.

Toletane answered.

§. 18.
The Laterane
Councell answered.

shall be mute, while Kings shall be censured by two of the Popes young and sworne Chapleynes professed and sworne enemies of Kings.

But that famous *Lateran Councell* both for antiquitie and number must fight in the quarrell. We seeke not what euill associates, but what good authors you can alledge in this businesse, neither must you strue with number, but with reason. It was no hard matter at that time, for *Innocent* the third to call together 800 Co-uent Priors, and their Vicars his creatures, the hungry Friars, and drouisie pated Monkes, for whom it was not lawfull to sit in Councils, who might preuaile against 400 Bishops, not in weight of reason, but in number of voices, and coine any decree against Princes, at the becke of the *Pope* their great God and maker.

But what if at that time nothing at all was decreed, but only propounded, and deliberaeted on, as *Platina* testifieth, that many things were offred to consultation, but that nothing could be determined, because the *Pope* suddenly departing, to quiet a sedition lately stirred vp, died in his iourney? And yet will you call the meeting of a number of hunger-starued Fryers, onely consulting, how the *Pope* might depose a King out of his kingdome, but concluding nothing, because the *Popes* sodaine death preuented it, will you call it the most famous generall *Laterane Councell*? And that power which Kings haue receiued from God, and that obedience which subiects are bound to performe, both by a charge from Christ, and rules from the Apostles, shall a few of the later proud Bishops 1000 yeeres after Christ, and mercenarie schoolemen, and begging Monkes, take the same power from *Princes* by the decrees of men? Shall God ordeyne Kings, and shall men ouerthrow them? Hath Gods word bound vs to obedience, and shall mans word release vs of the same?

But that I may doe no wrong to Gods word, I will oppose

opposen men to men, Catholikes to Catholikes, as they be called, and ancient to younger ones.

Otho Frisingensis writes, after hee had read ouer and ouer the acts of the Romane Kings and Emperors, that he found none before *Henry the 4th Emperor* excommunicated by the Bishop of Rome; or set beside his kingdom, which was first assayed by *Gregorie the seuenth* in the yeere after Christ 1066.

I haue found out *Ursbergensis*, who speaking of the Synode of *Mentz* (wherein the Popes Legates being present, the Bishops that had taken armes with *Gregorie the seuenth* against the Emperor were deposed, and cast out of their Bishoppricks) said, that there by common consent and counsell was settled the peace of God; whence he concludeth that *Gregorie* was the author of that diuellish garboyle against the Emperor.

Sigebertus the Abbot speaketh playner, and goeth further, if good men will giue me leaue to say so. This only noueltie, saith he, that I may not say heresie, did not as yet appeare in the world, that his Priests, who saith to a King, thou Apostata, and that causeth an hypocrite to beare rule for the sinnes of the people, should teach the people that they ought to shew no obedience to wicked Kings: and though they haue taken an oath of Allegaance, yet owe no fealtie, neither are to be called Periuars, if they haue such mindes against Kings, yea that hee is accounted for an excommunicant, that doth obey the King: that hee doth against the King is freed from the fault of iniustice and periuarie. This was counted noueltie, this was counted heresie of your *Sigebert* about 500 yeares since, which doctrine you thrust vpon vs, as catholike out of *Aquinas*, *Tolentane*, and the *Laterane Councell*.

And because *Baronius* the Cardinall, doth denie *Sigebert* the Abbot, a Schismaticke, I adde *Vincentius* the Bishop about 300 and fiftie yeeres agoe, by whom this very heresie is condemned in the same words, where-with they are taxed by *Sigebert*.

§ 19.
Lib: 6. cap. 35.

Ursbergens. in
anno 1085.

Sigibertus in
anno 1088.

Vincent. in Spec.
hist: lib. 15.
cap: 84.

And if either *Sigebert* or your *Vincentius* haue loſt their authoritie, becauſe as *Schiſmatikes*, they were ſaid to take part with Kings againſt the Pope, ſee that your credits be not crackt by theſe late writers, becauſe the fauourers of this nouell hereſie, as rebels flatter the Pope againſt Kings. For it is plaine that there were very excellent and ſincere Catholikes, not a few, as they were accounted in thoſe times, whom *Gregorius* ſaith did mightily diſpleaſe, and who did plainely denie, that the Apoſtolike See had any authoritie to depoſe *Henry* the 4. Emperor, as he did, and to abſolve his ſubiects from their oath of fealtie: as the Biſhop of *Mentz*, who was in great fauour with *Gregorie* the ſeuenth, writ to him, and intreated him to furniſh him with thoſe reaſons, whereby he was moued to depoſe the Emperor, that hee might be the better provided to anſwer them, that did gaineſay him.

Gregor. 7. epiſt.
21. lib. 8. apud
Scuer. ad Conſ.

And *Gerochus*, *Gregories* great champion was conſtreyned to ſay, as it is in *Auentine*, that the Romans tooke diuine honor to themſelues, neither would giue any accompts of their doings, neither would endure that any ſhould ſay to them, why doe you ſo? who anſwer as the Poet writes. So I will, ſo I command, my will ſtand for a reaſon. I did firſt vſe heauenly weapons againſt you *Saturninus*, you made reſiſtance with humane. Now I oppoſe humane againſt humane, yours againſt yours, and I will proue it with a neceſſarie argument, that it was a new hereſie, which *Sigebert* ſo called. If that be taken for a good definition of hereſie, which *Robert Groſthead* that holy and learned Biſhop of *Lincolne* vnder King *Henry* the third, fetcht out of *S. Auſten*.

Auent. lib. 5.
fol. 563.

The definition
of hereſie.

Hereſie in *Greece*, ſaith he, is an election or choiſe in *Latine*, wherein an opinion choſen by a humane ſenſe contrarie to the holy Scripture, is openly taught, and obſtinately maintayned.

By which argument, as *Matth. Pariſienſis* reports, he proued *Innocent* the Pope to be an Heretike, becauſe he thought

thought it in his power to bestow a benefice vpon a childe. with the same argument shall *Paul* the *fift* be convicted, who thinkes it in his power to depriue a King of his Kingdome.

For this opinion was first chosen by humane sense, by *Hildebrand* to get vaine-glory, and enlarge the boundes of the Churches dominion with all humane policies and powers. And it is against the holy Scriptures, which hath submitted Bishops to Kings, not Kings to Bishops, as before I concluded. And it is openly taught, being set out in two Bulles by *Paul* the *fift*. and it is obstinately defended by the Bishop, who forbids vnder the paine of excommunication, that the Catholikes shall not take the Oath of Allegiance, or else retract it being taken. And it is to be doubted, that to whom the definition of heresie doth agree, whether heresie the thing defined doth agree? That *Groffthead* being dead seemeth with his definition, as with his Crozier-staffe to strike the *Pope* vpon his brest.

Then *Saturnine*: What *Schismaticke*, saith he, what *Sigbert*, what *Vincentine*, what *Groffthead* with his Croziers staffe do you reckon vp? As if they were not all condemned by the Church, because they were at contention with the head of the Church. But that wee may not seeme rather to contend with the authorities of men, then of God, *Paul* the Apostle forbad to salure an Heretike, yea he warneth, that after the first or second admonition, we should auoide him. If it be not lawfull to salute an Heretike, is it lawfull to serue and obey an Heretike? *Paul* teacheth, that we sacrifice an heretike, as hatefull to God, as a great sacrifice to him, and that we flie from him as from a gangrene. And shall it not be lawfull to cut of the gangrene and cast it away, lest it doe infect vs: when as we are bidden to cut off our owne flesh, if it be affected with a gangrene?

Now saith *Patrius*, you shew your selfe a right Iesuiste, when as *Paul* did forbid, that we should salure

§. 21.

§. 22.

Aarons order, such an one as yours is. The sinne was afterward so severely punished according to the censure of the Prophet, that there was none left of the Kings stocke to make water against the wall. The King did very fondly lay hold vpon the man of God to kill him, because hee thought the denouncing of Gods iudgement was treason against the Kings crowne and dignity.

§. 26.
3. *Ozia.*

We read likewise that *Ozia* the King of Iuda being puffed vp with intolerable pride, not content with the honour of a King, did insolently presume to vsurpe the spirituall and Priestly office, being stoutly withstood by *Azaria* and 80. other Priests, and violently expelled out of the Temple: and that because he threatned and resisted the Priests, he was stricken with a filthy leprosie: and therefore not onely cast out of the Temple, but by their authority separated from the company of men (which was a speciall figure of the Priestly authority vnder the new Law, which may excommunicate Kings as well as others for heresie, which is a spirituall leprosie) and committed the gouernment of the Kingdome to *Iotham* his sonne. An apparant example that it is lawfull for Priests to take armes, and by force to bring vnder the wickednesse of Kings, when as they deeme it is available for the preferuation of religion, and the honour of God.

§. 27.
4. *Athalia.*

The zeale of the good Priests in the depriving of that wicked Queen *Athalia* is worthily commended: whom *Iehoida* the cheefe Priest with a power of the Priests and Commons did command to be put beside her throne, and put to death, and did annoynt and crowne the true heire.

§. 28.
5. *Ahab.*

Who is ignorant how couragiously *Elias* answered, being designed to death by *Ahab* and *Iezabel*, who had cast downe the holy altars, and had slaine the true worshippers of God. That it was not hee and other men of God, but *Ahab* and his house that had troubled

bled Israel: and with what zeale hee slew *Iezabels* false Prophers, restored the holy altars, called for fire from heauen, wherewith he did destroy *Ochazim* captaines and messengers, and annointed *Iehu* king ouer Israel, and cast *Achab* with all his posterity out of the Kingdome, of whom it is sayd, *That he put downe, and ouerthrew Kings, and cast the mighty out of their seats*: as God appointed *Jeremy* ouer kingdoms, that he should plant, and roote them vp, build them vp, and plucke them downe. Which power of Christs Preisthood vnder the new Testament, doth appeare to bee farre larger and more ample, and is giuen to the chiefe Preist the Bishop of Rome, that he may in the name of Christ break in peeces, and beat to powder with his iron rod, as if they were earthen vessels, such kings as lift vp themselves against Christ his Church, which is his spoule & his kingdome.

Eccles. 48.

For by those examples it is euident, that Kings annointed and iustly created, may of right bee deposed: Secondly, for what causes they may in fact bee depriued: Lastly, that in the inauguration and consecration of kings, as also in their depriuation God did vse the ministry of Priests and Prophets, either ordinarie or extraordinarie, to that purpose, that they might be, not onely Iudges, but correctours of kings. For whereas kings doe holde their dignity and supream authority from God, and haue bound themselves with all their might to promote the true religion and worship of God, and the honour of their highest King and Lord, and to gouerne the people in the faith and fear of God, the Priests and Prophets (to whom the cheefe and principall care of religion and soules is committed, and who haue beene set about Princes in spirituall matters) did of right oppose themselves against them in those passages, which brought dishonour to God, ruine to the religion, and damnation to the soules of subiects: and did exercise iustice and iudgement against their
Princes.

§. 29.

Princes, in the name of God, who abused their gouernment to ouerthrow the true worship of God, & brought in and established idolatry, heresie and other abominations.

For there was betweene God and the King a certaine compact, as it were, which had force euer after, either openly, or at leest secretly, that none should draw away their subiects, either by force, or by any other meanes from the faith of their Ancestours, and from the religion & holy ceremonies of God, deliuered & receiued by the hands of Preists : whereby God did insinuate, that if they did obserue these precepts and conditions, they should long raigne with their posterity : otherwise it should come to passe, as we taught before, that as the Prophets and Preists did annoint kings on that condition onely, that they should defend and maintaine the worship and honour of God : so likewise they should depose kings, when they broke the couenant of God, and fell to strange gods, and draue their people to Apostasie. And thus it appeareth, it was vnder the olde Testament. And if God did furnish the Priests and Prophets of the olde Testament, with such power of excommunication, whereby they might deprive wicked and tyrannous kings, cast out of their thrones, and driuen from the companie of men, not onely of life, if they could, and this common light, that they might bring no damage to the Synagogue : with how much greater authority hath he strengthened the high priest of the new testamēt, the vicar of Christ, that he might cast out & expell from the Communion of the Church, & beeing so cast out depose from their kingdomes such Kings, as are Infidels, Apostataes, Hereticke and Tyrants, and that not onely, but release their peoples oathes giuen to such kings, who haue broken their owne oath made to the Priest, in the name of God, at their coronation ? vnlesse we thinke that God had lesse care of his Church, then of his Synagogue, or doth
more

more beare with Kings in these dayes, who be heads of Apostasie from God, then he did with Kings of former times. Both which bee it farre from Gods Iustice and providence. Truly he had left a miserable and a wretched Church as desolate and forsaken, if he had exposed it, being bereft of the helpe of holy Preists, to the lust of cruell Tyrants, that they might tolle and turne it at their pleasure, and alter the state of religion euery yeere. For whereas heeretofore Christian Bishops did not depose, *Nero, Dioclesian, Iulian the Apostata, Valens* and the like: it was because Christians wanted temporall strength: for otherwise they might haue done it by right, I say by right, the Bishops might haue depriued the Pagan-Emperours, Apostataes and Hereticks, if the Church had had that forceto resist, as before and after getting force it did resist.

Then *Patriotta*, while in your malice, *Saturnine*, you suffer your selfe, to bee thus carried against Kings, you belch out notable blasphemy against God: for what is blasphemy if this bee not? to accuse Gods providence against the Church, vnles he giue power to holy Preists to depose wicked Kings: you haue very vnaduisedly founded the depth of Gods counsell, with the plummet of your shallow iudgement, who hath neuer the lesse, I cannot tell whether much the more provided for his Church, as well by trying her patience with aduersity, as seeking after thankfulness with prosperity: as well when he consumed the sinnes of the Saints by the persecution of Princes, as when hee satisfied their desires with the mercy of pious Princes: as well by spoiling his sonnes of earthly pleasures recompencing them with the rewards of the blessed, as continuing them hee delighted them with the comforts of such as were miserable. Which I doe not speake to that end, that I may excuse the cruelty of Tyrants, but that I may set forth the mercy of God, because those things which they intend to the Saints for their euill, God turneth to their good.

Cc

But

§. 21.
*Samuel did
 not excom-
 municate or
 depose Saul.*

But you went about to dally with the expresse commandments of Christ and the Apostles, with a few examples of the Priests and the Prophets ill vnderstood, and farre worse applyed to the Pope. How did that vnbeseeeme a Diuine? let vs therefore, if you please, waigh them seuerally.

Samuel, you say, *did excommunicate Saul*, and bring *excommunicate* cast him out of his kingdome: therefore the Pope hath power to cast a Prince out of his Kingdome: I denie first the Antecedent. It was not the Prophet, but God himselfe that cast off *Saul* for his wickednesse: for it is Gods onely prerogatiue, to depose the mighty out of their thrones; & to raise vp those that are cast down: to deiect kings, lift vp kings, and to bestow a Kingdome vpon whom hee please. Hee sent *Samuel* onely to denounce it to *Saul*, and to annoynt *Dauid* in his roome.

Samuel did annoint *Dauid*, when God did expressely command it, therefore the Pope may depose a Prince, although God did not expressely command it. I pray tell me, hath the Pope any reuelation from God to depriue a King? No, you will say, but hee hath a commandement, as before him many other had: true, to denounce the iudgements of God, either temporall or eternall, not to execute them. God is the actor in casting downe of *Saul*, not *Samuel*. God inflicted the punishment as a Iudge, *Samuel* onely did publish it as a messenger, neither as he was a Prophet by his generall vocation, but as hee was a Prophet by speciall instinct, appointed to that purpose: not as Superiour to *Saul*, but as Gods messenger, who did precisely lay this charge on him, and named the successeur with his own mouth. What is this to the Pope? vnlesse you thinke the prerogatiue proper to the mighty God, communicable with a sinnefull man: which if hee take it on him without Gods speciall and expresse commandement, he doth not exercise it vnder God, but equall as God. And what

whatsoever is done without God, is done against God. But *Saul*, as you say, is deposed by *Samuel*, by Gods commandment. God set downe the censure, *Samuel* declared it.

I adde also out of the text, hee did not declare the person of *Saul* to bee cast out of the possession of the kingdom, as you say, but the off-spring of *Saul* from the succession of the kingdom: for *Israel* and *Juda*, after *Saul* was reiected of God, and *Danid* annointed, did for all that with *Danid* obey him many yeers: whom *Danid* after his deposing, called his Lord, and the Lords annointed. God keepe mee, saith hee, from laying my hands upon him: for he is the annointed of the Lord: he doth not say, he was, but he is the annointed of the Lord. And he restrained himselfe in or for feare, but for conscience, not for civillie, but for duty, when he found him sleeping in the cave, and one of his captaines would have killed him: Take heed (saith he) what you doe, for who shall strike the Lords annointed, and be guiltlesse? hee did not thinke it compassion, because hee spared him, but hee would have thought it a sinne, if hee had layd his hand on him. Hence arose that scruple in his conscience, because he had cut off the lapper of the Kings garment: hee trembled when hee cut off the skirt of the kings coat, these good fellows blush not to offer violence to the kings person. Hee commanded the man to be thrust thorough, who had killed *Saul* the Lords annointed, these appoint earthly & heavenly rewards, for such as murder annointed Kings.

And if all *Israel* did of right obey *Saul*, being reiected by Gods command, if *Danid* himselfe annointed the succellour of the kingdom, did performe all loyall obedience to him, if hee revered him as the Lords annointed, and condemned it as a sinne in himselfe, if he had layd his hand vpon him, when hee might, and reuenged it vpon another that had committed it: how can the Pope absolve the subjects from the oath of obedience, made to any king whatsoever, or make his act

§ 32.

1. Sam. 24. 11.

1. Sam. 24. 5.

§ 33.

meritorious who doth kill him, from whom the Pope without any authoritie hath taken the gouernment? you see therefore that there is neither truth in the Antecedent, of your enthymem, nor coherence in the consequence.

§ 34.
The example
of Ieroboam
answered.

After the same manner wee may answere you about *Ieroboam*, that which your selfe confesse by the way: that the Prophet was sent, who should denounce the punishment in word only, not violently inflict it himselfe: and did not vtter one word of the schisme, and deposing, but onely foretold what should follow, that *Iefas* should ouerturne that altar, and burne the Priests bones vpon it, as it fell out 300. yeares after *Ieroboam* was dead.

Ieroboam and
his Priests
types of po-
perie.

But whether it prefigured our falling from the Apostolicall sea, as you call it, or your backsliding from the Apostolicall truth, and whether *Ieroboam* with his altar doe represent your Pope, who hath corrupted the true and auncient worship of God with vnwritten traditions; or our Princes who haue reformed it, so corrupted by the holy Scriptures, it is not to be argued at this time: onely I see a great likenesse betwene his caluise, and your idoll vpon the altar. I appeale to your religious wisdome, what difference is there in the case of Idolatrie, whether a caluise or a crusting Godhead be adored? I know your answere, you doe not worshipping the bread, but Christ in the bread. And *Ieroboam* Priests might make the same answere, that they worshipped not the calfe, but God in the calfe: whose Idolatrie for all that you hold to be condemned. But whether *Ieroboam* Priests be the types of our Ministers, or of your shauings, and whether they be more abject and hungerstaru'd, they who for conscience sake serue the liuing God, or your Priests who to fill their pannes serue the golden calfe, it belongs not to this question in hand. And all this example, proueth nothing else, but that a wicked King may rightly bee reprehended of a

Prophet,

Prophet, as a wicked Pope may of any Priest: yet you would not say that a Pope might iustly bee depofed of him, as neither the king by the Prophet, although hee were greivously reprehended by him as hee well deserved.

Neither leprous *Ozias* though hee were, but from the company of men according to the Law, whom you make the figure of a spirituall Leper, and by that reason of one that is excommunicate, was at any time thrust from his kingdome, because the government thereof was committed to his sonne. For *Ozias* continued king to his dying day, as the Scripture calleth him in the 25. yeare of his raigne which was the last of his life. *Iothan* therefore was not as yet the King, but the Kings Vicegerent, while his father lived.

Neither did any Leper by Gods law lose his private inheritance, much lesse a king the publicke inheritance of the crowne. Neither did heresie which you tearme a spirituall leprosie, drive any out of his kingdome, no more then couetousnesse or ambition, or the contempt of the word cast the Pope out off his Popedome, which the Fathers called the leprosie of the soule. And if leprosie shall remove a king out of his throne, how shall the Popes hold their chaires? that you leprous conclusion doth as well touch the Popes myter as the Kings crowne. This figure then is as pernicious to the Pope as to the King.

For whereas you said it was the office of the Priest to separate those that were Lepers, there you erre greatly. It was their office to discern the leprosie, the Magistrates to separate, lest they should hurt others. That we may therefore urge this figure against you: It is the duty of Princes to separate the leprous, that is hereticall Popes, rather then of Popes to separate hereticall Princes.

But whereas you said the person of the King was stoutly assailed by *Azarias* and 80. other Priests, and

S. 35.
Ozias the Lep-
erous no
type of ex-
communica-
tion.

4. Reg. 25.

Inheritance
not lost for
leprosie.

by violence cast out of the Temple, that is an error far more dangerous. For they did not violently cast him out, but as the text hath it, *they caused him to make hast to go out of the temple, no force at all being attempted.* For it followeth, because the Lord stroke him, he was forced of his owne accord to depart. And so the word signifies, and so your vulgar translation hath it, which you call *Ieromes, he made hast to go forth.*

3. Chron. 1. 26.
The Iesuits
violence tax-
ed.

But this error hath brought forth that dangerous sin, *Saturine*, by the helpe of your conclusion, as it were by the aide of a Midwife. For you conclude it is a manifest example, that it is lawfull for Priests by force of armes, and by violent meanes to repress the wickednesse of Kings.

Azarias I confesse and the other Priests did resist the King, but with words, not with weapons. And because he had broken the Law by burning of incense, they did as it was meete, sharply reprove him: neither did they forceably rush vpon the Magistrate, or lay strong hand vpon him, to drine him out of the temple, much lesse out of the kingdome. But your men *Saturine* go further, and from admonition fly to rebellion, from reprehension to force, from reproofe to armes, being couloned and deceived by the false interpretation of this and the like places.

S. 37.

28

An Ap. Scrip-
to popith
Kings.

Here I appeale to you Priests, neither to you only who haue departed from the Pope, but to you who cleave vnto him. How long will ye suffer these martiall and swaggering Priests to abuse your patience? how long shall this superstitious madnesse deceiue you? how long shall this wofull fearfull vnder sheepe clothing assaile you? how long shall they cover their detestable rebellion against kings vnder the cloake of religion? And as if they fetch payson from heaven as *Hercules* *Esau* in the tragedie, abusing the authoritie of holy Scriptures, and examples of holy Priests, gather force against your sacred persons, and opprobry to your Maiesties?

This

This is, said *Salomons*, to chaffe with vs not to dispute with vs. But marke the reason if you please, why *Ozias* the king was stricken with the leprosie, because he presumed to execute the spirituall and priestly function, whereof you haue ordained your Kings supream Governours.

§ 38.

I marke it well, said *Patriotta*, and when we maintain that it is lawfull for our Princes, to preach the Gospell, to baptise, to minister the supper of the Lord, to forgive sinnes, then cast vs in the teeth with *Ozias* pride and plague. In the meane while learne, that it is not for priests, but kings to beare armes, and the kings of *Iuda*, who vsed the temporall sword, to restore the truth, and suppress error, which *David*, *Iehosaphat*, *Ezekias*, *Iosias* were said to haue done, got great fauour with God, and great honour with men. But wee when wee are iustly displeased with you, whenas like seditious tribunes you stirre vp the commons against Kings, and call them to armes, wherewith they may vanquish the professours of the Gospell, as occasion is offered, then here I pittie you exceedingly, that from *Azarias* example, pecuissly vnderstood and wretchedly drawn to your purpose, you draw from an idle figure so slender an argument of your out-rage, that there appeareth neither probability in the Antecedent, or necessitie in the consequence.

And whereas you said that *Athalia* was depriued of her kingdome and put to death, by *Iehoida*, the priest, with the forces of the priests and people, *Iosias* the right heyre, whom hee preferued in the temple, being proclaimed, annointed, and crowned king, you held that the Pope might likewise, rightly depriue a lawfull king for heresie both of his kingdome and life, it doth lay open apparantly the wretchednesse of your cause.

§ 39.

Athalia iustly
deposed but
not by the
Priest.

For what can you say else then that a wicked woman who slew all *Ochafias* the kings offspring, one sonne only excepted, and did vniustly vsurpe the kingdome, was surprisid and punished, by the vndoubted and lawfull

8: 2

full heire of the crowne the king being proclaimed, and annointed, and the crowne set on his head by the consent of the whole kingdome as you your selfe haue confessed:

But *Iehoids* the high prielt commanded to put her to death not the king. True: but hee commanded it by the authoritie of the king not his own. But the king you say, was but a childe of seuen yeares of age; but hee was no lesse a king at seuen yeares, then if he had beene of seuentie yeares. For age cannot take away the right of a kingdome which blood hath given him.

Iehoids had
Gods law &
mans law to
aproue his
action.

But *Iehoids* when he commanded *Athalia* to be slaine, in the kings name did it, both by Gods law, and mans law. First, he preferred the young king in the Sanctuarie, being kept from the rage of *Athalia*, and nourish him secretly in the Lords house. Again, hee was the chiefe of his Tribe, as others were of theirs, that hee might arrogate so much to himselfe as others might, in the nonage of the king to pacifie the kingdome, and to take vengeance vpon the vsurping Queene for the cruell tyrannie against the kings progenie. Besides that, his wife was the kings Aunt, and he was his neereft kinsman, and therefore was bound both by the law of nature and nations to defend the kings right, his age and innocencie. Last of all whatsoeuer hee attempted was with the Kings authoritie, and with the common counsell, and consent of all the nobility. For he conuented all the captaines and cheife Fathers of *Israel* vnto him into the house of God, and made a covenant with them, and exacted an Oath of them in the house of God, and shewed the kings sonne vnto them. And so being not only the high prielt, but chiefe also of his Tribe, and neereft allie to the king, nor with his owne, but with the common counsell and consent of the Peeres, nor commanded with his owne, but with the kings authoritie that wicked *Athalia* iniustly vsurping the kingdome, the kings offspring being first murdered, and extinguished,

extinguished, to be call from her kingdome, and of her life. What is this to the *Pope* to depose a lawfull king to be murdered by a rebellious people, being first by excommunication deposed from his kingdome?

And whereas you bragge of *Elias* zeale, who did not only answere king *Ahab* very stoutly, but slew 400. of *Iesabels* false Prophets; you tell vs of the act, but you cunningly conceale the cause and manner of it. The famine of the kingdome and *Elias* miracle were the causes, that king *Ahab* yeilded vp by a compact, and publicke decree of the kingdome these false Prophets into *Elias* hands to be put to death according to Gods Law.

But *Elias* you say kild them. What? with his owne hand? do you think the Prophet was a slaughter-man? you will say, no, though they were not slaine by *Elias* hand, yet by *Elias* authoritie. You should say by his aduise, rather then authoritie. For *Elias* was a priuate man, not a Magistrate. But *Ahab* if *Elias* had not vrgd him, had not slaine them. I thinke so, *Elias* moued the king to do it, but compelled him not. *Ahab* gaue his consent with all *Israel* that the *Baalitish* priests, who had seduced the king and kingdome should bee slaine being conuicted by Gods law.

For whenas a greuous famine grew vpon them, and that no raine could fall, but at the word of *Elias*, as hee had foretold *Ahab* before the drought; being accused to *Ahab* to be the procurer of the famine, and troubler of *Israel*, defendeth himselfe, and testifieth before the king, that God had sent that plague vpon all *Israel*, because he and his Fathers house had forsaken the commandments of God, and worshipped strange Gods. And to make his vvor good, he offered before all *Israel*, vpon paine to loose his head, that the king and his people were seduced by *Baals* priests, and that he would make it plain by a miracle, that is with fire sent downe from heauen, which should make it appeare whose sacrifice God did

D d

approue:

§ 40.

Elias killed
not *Baals*
Priests.

approve: promising that they should haue plenty of raine, after the conuersion of *Israel* to the true God, and that he was sent to that end at that time. The King accepts the condition, all the rest giue their consents, and when they plainly perceiued by the miracle of *Elias*, that the *Baalites* were conuicted to be the deceiuers, and should haue cast downe themselves vpon their faces, and giuen glorie to God, as the people did, and should most humbly haue submitted themselves to the truth of God: *Elias* did aduise them, to lay hands on the *Baalites*, and to punish them with death by Gods law, due to such seducers and deceiuers. So *Elias* perswaded *Ahab* and all *Israel*, to consent to the slaughter of the *Baalites* with a publike decree. Therefore by the consent of the King, the decree of the kingdome, in so extreame necessitie, by so notable a miracle wrought by the Prophet, not by *Elias* hand, but by his perswasion, the people did in publike place put to death those *Baalists* impostors, according to the law of God publikely conuicted. How can you draw this example to your purpose? Will you reason after this manner? False Prophets may rightly be put to death by Magistrates, therefore Princes may rightly be deposed by Priests? I will not send you to the schooles to learne better Logicke, but to * Anticyra to purge your foolish braine if you dispute after this manner.

But you will say hee consumed *Ochafias* captaines and souldiers with fire calld downe from heauen. *Elias* spake the word, God performed the deed. That fire from heauen was not in *Elias* power, but in Gods will: And if *Elias* had not received a speciall instinct of Gods spirit to that end, he durst neuer haue called for fire from heauen, for that had been plainly to haue tempted God, which Christ reprobud in his Apostles, desirous to imitate *Elias*. As these were extraordinarie, so by no meanes you can thence draw a conclusion for disputation, or an ensample for imitation, no more then

* An Ile in
Thessaly where
Eleborm groweth
that purgeth
Melancholie.

§. 41.
How *Ochafias*
souldiers were
destroyed, &
by whom.

then you can allow of theft, because *Israel* by Gods command spoyled the Egyptians; or perswade that one kill himselfe, because *Sampson* killd himselfe; or teach that one may curse and kill vnhappy boyes, because *Eliuzen* handled fortie two in that manner, that calld him bald pate in Bethell. But here I doe acknowledge you to be very peruerse followers of *Elias*, in that you goe about to vse consuming fire: for *Elias* calld downe for fire from the height of heauen, but you haue fetcht it vp from the depth of hell; *Elias* by the instinct of God, you by the instigation of the Diuell. And yet *Elias* did not once touch the King, much lesse depose him; but you went about not only to depose the King, but vtterly to consume the King, with all his excellent progenie and kingdome.

But *Elias* you say did by Gods appointment anoint *Iehu* King ouer *Israel*, and cast off *Ahabs* sonne, and all his house for euer bearing rule in the kingdom.

Elias did not annoint *Iehu*; but one of the sonnes of the Prophets, whom *Eliuzen* sent, and chargd him in the name of God, not in *Eliuzen* name (marke) but in the name of God, that *Iehu* should take sword in hand, and roote out *Ahabs* house. The King therefore was not cast off by the prophet, but slaine by *Iehu*, to whom God had giuen *Ahabs* kingdom, that he might destroy *Ahab* and all his house and posteritie. Now if you please let vs weigh your argument. God may rightly giue a Kingdome to whom he will; and by name stirre vp a subiect, to punish his masters sinne: therefore the Pope may rightly doe the same. What Catholike King can be safe from the conspiracies of his subiects, if once he begin to displease the Pope? With such arguments our English *Iesuites* haue gone about to bewitch our men, that they may rake away the liues of our most worthy Princes. Be they not the very slaues of Antichrist, and members of the Diuell, who do flatter the Pope with such argumēts, to the destruction of Kings?

How the Papists differ from *Elias* in their fire-works.

§. 42.

§. 43.

Hugo the Cardinal expounding *Jer. mic.*

But *Elias* did cast downe and destroy Kings, that is to say, did foretell they should be cast downe, if you beleuee *Hugo* the Cardina'l. And *Jeremie* was set ouer Kingdomes, to plant and roote out, to build vp and plucke downe Kingdomes; that is, as that learned Cardinall expounds it, I haue appointed you, saith God, to pull vp: that is, to threaten the Iewes that they shall be cast out of their owne countrey: and that you destroy: that is, that you prophesie that the Citie of Ierusalem shall be destroyed: and that you disperse, that is, that you foretell, that they shall be dispersed by the Chaldean Princes: and that yee scatter abroad, that is, foreshew, that the kingdome of the Iewes shall be scattered abroad after the captiuitie. And that the Iewes should not be cast into despaire, hee did not only foreshew their captiuitie, but their deliuerance also, adding that he should build vp, that is, shew that the Citie should be re-edified, and that you should plant, that is, tell the Iewes that they shall be planted in *Iurie*. This literall sense *Hugo* the Cardinall did giue, that I may omit the mysticall sense, whereby the Prophets doctrine doth vnderstand, that the kingdome of sinne should be rooted out and destroyed, and the kingdome of vertue should bee planted and aduanced in the conscience.

§. 44.

We haue examined your examples, whence you inferre a conclusion that ill hangs together; first, that Kings rightly created and annointed, may rightly be put downe. I answer, that one of the Kings you named was put downe, and that was *Ahab*, not by *Elias*, not by *Elixem*, but by *Iehu*, whom God by his owne mouth raised vp by name. The deposing therefore of the King, was not effected by the Prophet, but by a Prince by name appointed to that purpose. What doth this helpe your cause? *Saul* was not deposed, it is manifest that his posteritie was cut of from the succession of the kingdome, and not his person from the present possession.

Ieroboam

Ieroboam was by the Prophet sharply reprov'd, nor violently expelled. *Ozias*, as a Leper was remoued from the gouernment, not the right of his kingdome. *Athalia* was neuer rightly created, and for the cruell murdering of the Kings ofspring was put to death, not by the Priests, but the Kings authoritie.

The second conclusion is very idle, for what causes the Kings in fact are to be secluded. What shall you neede to enquire, for what causes they be deposed, when you doe not proue they should bee deposed? *Athalia* was taken away neither for apostacie, nor heresie, but because shee vsurpt the Crowne against the lawfull heyre apparant. God commended the acts of *Ozias*, but detested his pride. *Ieroboam* both an Apostata, and an Idolater, and yet neuer set beside the cushion. *Achab* the Idolater was cast of with all his race, but by the Magistrate, not by the Priest. The causes therefore which you alledge helpe your cause no whit at all.

The last conclusion which concerns the persons of the deposers is very lame. You say, that God vsed the ministerie of the Prophets, and the Priests to that purpose, either ordinarie or extraordinarie, as iudges and executors of Gods will. God did vse the tongues, as I said, of the Prophets and Priests to foretell and denounce those plagues which God decreed to bring vpon those Kings: and sometimes hee vsed their hands to annoint those, whom by name he appointed to be the successors of the kingdome: but hee neuer vsed them, either ordinarie or extraordinarie, either iudges or executioners of his will in deposing them. He vsed them as messengers, who with their liuely voice did deliuer Gods decrees to Kings, either deposed or appointed by God: other execution or authoritie they had none, which is very farre from that power of the Pope, whom you challenge to be the ordinarie Iudge, Tutor, and Corrector of Kings. And doe you endure his

§ 45.

§. 46.
Kings depo-
sed Priests.

Abimelech.

Zacharia.

Abiathar.

§. 47.

Alanus.

foraldr yee Kings, will you kisse the rodd, that hath so often paid you, and by this your patience make your Tutor more curst and whip you the more? But I come now to you *Saturaine*.

You haue not, of my word you haue not one Priest or Prophet vnder the old Testament that deposed a King: but I haue a King that deposed a Priest. Whom you will say? I speake not of *Saul*, who slew *Abimelech* for taking part with *David*. I passe ouer *Iosb* the King who commanded *Zacharias*, *Iehoidas* sonne to be stoned to death, forgetting his fathers virtue and dutie. What say you to *Salomon* who displaced *Abiathar* the high Priest from his primacie and dignitie, because he followed *Adonias* faction being the elder brother. When it would haue followed by your conclusion, that *Salomon* was rather to be deposed, because the High Priest thought *Adonias* right to the kingdome to be better then *Salomon*.

But whereas you added that Princes hold their loueraigne dignitie and authoritie receiued from God, because truth drew that speech from you, which falls out very seldom, I accept it willingly: and thence conclude that God alone hath the power of putting downe Kings, who alone set them vp: and that Kings are bound to giue accompt to God alone; from whom they receiued that honour.

But whereas you make the end of supreme princely maiestie receiued of God, to be the promoting of the true worship, and honor of God, and the reueyning of the people in the faith and feare of the Lord: I maruell what it ment, that when alwaies you denie that a King should meddle with spirituall affaires and busines: now as if you were forgetfull of your owne minde, you direct the chiefe end and scope of the Kings dignitie, to set forward the worship of God, to stirre vp others to honor his high Lord, and to preserue the people in the faith and feare of God. We accept of your grant, but
that

that which you adde, that Priests and Prophets haue opposed them-selues against Kings in all those matters, which may bring either dishonor to God, or overthrow to religion, or damnation to soules; I am affraid vnlesse you expound your selfe more plainly, wee may not grant it vnto you. For if you say they opposed them-selues as men of God, and did earnestly admonish them by word and counsell, or else did sharply reprove such Princes, we doe willingly acknowledge the freedome of their holy vocation; but to take vpon them to be Iudges ouer Kings by their rule and authoritie, and do either iudicially deprive them, or violently invade them, we detest the pride of such a turbulent spirit.

But betweene God and the King there is a certaine couenant which alwaies is of force either openly or secretly. Be it so. And what if the King do breake some article of the league, who shall accuse him? before what iudgement seate, before what Iudge shall hee be endightred? shall it be in the Court of the common people, who for fashion sake haue made choice, and accepted of the King? or in the consistorie of a Bishop, who hath annointed and consecrated him? I see what you meane to answer, a Bishop; who hath conditionally annointed him, if he breake the condition and couenant made with God, hath againe deprived him, and hath shewed iustice against him in the name of God, who hath abused his supreme authoritie: to breake

The Scripture recites nineteene Kings of *Israel* and foureene of *Iuda*, who brake the couenant made with the Lord, and worshipped strange gods, and draue the people to apostasie, shew me any one of them to be deprived by a Priest or a Prophet, because they had broken their first couenant, and take the cause: if you cannot, leaue of to tell an vntruth, and to crosse your own speech, whom wee euen now heard confessing; that Kings doe hold their supreme authoritie receiued from God, not then from a Priest, nor from the people, and that

How Priests
ought to op-
pose Princes.

§. 48.
The couenant
between God
and the King.

§. 49.
No bad King
of 33 deposed
by a Priest.

that therefore they are not bound if they breake their covenant, to give accompt either to a Priest, or to the people; but to God. For he holds his Crowne by the right of blood, and inheritance, not by the virtue of inuention or consecration, or of election and acceptance, as you were wont to say, that you may give some authoritie of deposing and depriving to a Priest, whom you make to be the first mouer, and some to the people whom you make the remouer. So you make Kings hypothetickall, and the people conditionall, but Priest absolute and categorickall, being herein very simple, because that power which you say they haue receiued of God to depose Kings, that was neuer brought into practise vnder the whole old Testament.

Your argument therefore from the stronger, falls to ground and comes to nothing, that if the priestly excommunication vnder the old Testament was of such force, of how greater and larger force is it vnder the new? But we haue euicted it, that there was none at all vnder the old.

At last you returne backe againe and repeat that former blasphemous argument of yours, that God was not provident enough, but left the Church in a miserable case, like a widdow cleane forsaken, if hee had not giuen the chiefe Priest to hir, either as a Tutor forsooth, or a Husband. That is like as if the father & husband of the Church were not aliue, or tooke care of another daughter and wife, or else would appoint in his place such a one to be a Tutor for his daughter, whom he foretold to bee an aduersarie, or provide such an husband for his daughter, who would proue an adulterer.

Lastly, as if *Peter* and *Paul* had dissembled, and had commanded obedience to bee shewed to *Nero*, so long till Christians could make head: and other Christian Bishops had so many ages consented to the like dissimulation, you doe not blush to affirme, that Bishops could

Popish blasphemie.

could of right excommunicate their Princes, and depose them being excommunicate, if the Church had then power to resist.

True, sayd *Saturnine* : for Christ his Priestly prerogative, wherewith he was able to breake in peeces such kings, as earthen vessels, beeing granted by large and precise charter to the Bishop of Rome, the chiefe Priest (which reason brought by vs, you past by as a man vnknown) gaue power to the first Bishops, and right to the thing it selfe, as the Lawyers speake, to depose Kings excommunicate, being infidels, apostataes, hereticks and tyrants: but the Church did neuer practise that authority, till she gathered strength in procelle of time.

§ 51.

For that commandement of Christ alleadged by you, *Giue to Caesar the things that are Caesars, and to God the things that are Gods*, doth he not submit Caesar to be kept vnder by the Vicar of God, when hee denieth to God, those those things which belong to God? And whereas Christ did thrice speake to *Peter*, *Feede my Lambes, feede my sheepe, feede my sheepe*: did he not commit all Christians, little and great, lambes and sheepe, subjects and princes, to be fed and ruled without exception to *Peter* and *Peters* successour? And when as he had committed the keyes of heauen to *Peter* and *Peters* successour to let in and shut out, doth he not shew that diuine and admirable power of excommunication, which you forsooth would haue so weake and feeble? for whereas you sayd, that Prelates and Bishops ought to be subject and obedient to Kings, I did much maruell that you were so forgetfull of another commandement no lesse Apostolicall, whereby hee bound Kings as well as subjects to obey their Prelates and their Pastors, and to submit themselues, as to them by whom accompt is to be giuen to God for their soules: wherein what Christian Prince can exempt himselfe, if hee doe thinke that he haue a soule?

Heb. 13. 17.

E c

Then

S. 52.

Christ ouer-
ruling Kings
not as a preist
but as a king.

Then *Patrisia*, I past by that your reason, *Saturnine*, of the prerogative of Christ communicated with the Bishop, not as vnknown, but as very idle. For that prerogative whereby Christ doth bruise and breake in peeces kings and kingdomes, the Prophet shewes not to bee his Preistly, but his Princely power. I haue set my king, saith God, not therefore as a Preist, but as a King, he hath broken and beat in peeces wicked Kings with his iron Scepter. As a Priest he beares the Crosse, as a King he bears the Scepter: as a Preist he offred vp himselfe vpon the crosse and suffered his blood to bee shed for the remission of sinnes: as a King hee vanquished his enemies, shed their blood, weakned and ouercame their power with the sight of this so great glorie that resides in him, so you went about to blind our eyes, while you did closely subiect the scepter of a King to be trampled on by the Popes feet.

S. 53.

Heb. 7. v. 23.
24. 25. 26.

For you say, that this prerogative of Christ is communicated with the Pope. What else? And that with large and precise charter: where be those words? point at the place, shew the charter, where Christ imparted this his prerogative with the Bishop of Rome. For there bee many others appointed Preists (saith S. Paul) who by reason of death cannot continue, but this because hee abides for ever, hath an immutable Priesthood, whence he can perfectly sanctifie those, who come vnto God by him, alwaies liuing to make intercession for vs. For such a Preist was fit for vs, holy, innocent, immaculate, separated from sinners, made higher then the heauens, who hath no neede euery day, as the Preists of Leui, to offer sacrifices, first for their owne sinnes, then for the sinnes of the people, for that he did once, when he offered vp himselfe, the onely sacrifice for sinne, that hee might obtaine for vs eternall redemption. The Bishop of Rome let him packe and bee gone, and let him bragge of Christs Preistly prerogatiues, granted to him by a large charter, that all men may spit in the blasphemous face of this impure wretch.

Bu

But if hee haue not all, yet hee hath imparted with him some of his prerogatiues at the least. Which I pray you ? the keyes of the kingdome of heauen, to open & shut heauen, the power of binding and loosing, the power of feeding and ruling : by all which you doe more then insinuate, that the Bishop can rightly by the power of excommunication wrest from Cæsar, his Scepter, his crowne, sword, subiects, kingdome and life. For these belong to Cæsar.

S. 54.

Therefore when Christ spake to *Peter*, feed my sheep, he meant this, depose Princes ; I will giue you the keyes of the Kingdome of heauen, that is, I will giue you the thrones of earthly kings, that you may let into the kingdome whom you will, and whom you will exclude : that you may loose subiects whom you please, and whom you please binde : that you may punish whom you will, and may forgive whom you will. We must, I thinke, learne not onely a new Diuinity, but a new Grammer and a Logicke also.

To feede Christs sheepe, and to abandon Christian Princes, are Synonomaes or all one with the Papists.

To binde Kings and to binde Scepters is all one. To exclude a King out of the Temple, and take from him his kingdome and life, be Synonomaes with you.

O diuine and admirable power of excommunication, which brought in not onely a new Grammer, but a new Logicke also into Diuinity ?

All Princes ought to bee taught of the high Preist, therefore deposed. They may be shut out of the kingdome of heauen, therefore out of their earthly dominions. Princes ought to obey the wholesome doctrine taught by their Pastors : therefore if they refuse it, they may rightly bee cast off by them. The condition of Princes is very hard. But what shall they doe ? excommunication can do thus much if we beleeeue *Saturnine*. But you haue other Catholike Doctors, as I heare honest men a great deale, who weaken and take away the

The popish
strange diu-
nity.

the edge of excommunication, for bringing forth such monstrous effects.

For that I may say nothing of *Austin*, who thought that excommunication was very sparingly to be vied against Princes, and when it were, it was not to roote them vp, but to correct them: that we may omit *Bernard*, who was not afraid to tell Pope *Eugenius*, Therefore your power is ouer sinnes, not ouer possessions, because for them, not for these, you haue receiued the keyes of the Kingdome of Heauen. *Thomas Aquinas* your Angelicall Doctor sayd, that excommunication is one thing, and rooting out is another: which we finde written in an Epistle of Pope *Urbane*, recorded in the canon Law, whereof hee alleadgeth a reason out of the Apostle, who sayth, that one excommunicate is to that end so dealt withall, that his soule may be saued in the day of the Lord. It is vsed then for correction, not for destruction: for excommunication is discipline, saith Pope *Urbane*, not a rooting vp. Either of them both a Canonist and a Preist, seemed to borrow the distinction out of *Austin*. So hee writeth, that excommunication is not the taking away anie mans priuate goods, which the transgressor of the Law did formerly possess: but it was the taking away of the publike goods, which he was to receiue from the Church, and the receiuing of the Sacraments. Therefore excommunication is of force, if you may belecue your owne men, to shut a King out of the Church, not out of his Kingdome: to deprive him of the Sacrament, not his Scepter; to seuer him from the Communion of the faithfull, not from the obedience of his subiects: to saue his soule, not to destroy his body: to remooue him from the confines of the Kingdome of Heauen, till he repent, not to driue him out of his territories, or to loose the raines of obedience from subiects, or free them from their sworne fealty. As *Ludovicus Richeomun* hath it in his Apologeticke. These agree with the canon: Render, saith Christ, to Caesar, the things that are Caesars, and to God the things that

are

S. 55.

August. cont.
Epist. Parmen.
lib. 3. cap. 2.

De confid. ad
Eugen. lib. 2.

Decret. 2. part.
caus. 4. qu. 3.
cap. 37.

The force of
excommuni-
cation.

are Gods. Which bee Cæsars? his scepter, crowne and sword: which be Gods? our faith, worship, inuocation, and all our spirituall obedience?

Christ therefore saith, render to Cæsar his scepter, his crowne, his sword: what say you *Saturnine*? let him take away from Cæsar, being excommunicate, his scepter, his crowne, his sword, bee these your Synonimaes to render and to take away?

Math. 22.

Christ if he had pleased, could thus haue excommunicate *Tiberius*, and obtained of his father an army of Angels to haue cast him out of his throne. He would not: for he came to giue an heavenly crowne, not to take away an earthly crowne. When a certaine man sayd to him, *Master command my brother to diuide the inheritance with me*, the Lord answered, *who hath made mee a Iudge betweene you?* Christ thought that the power of diuiding a priuate inheritance, belonged not to his vocation, who therefore could appoint the Pope to be a Iudge & Distributer of kings crownes? Christ being demanded of *Pilate*, what kingdome he layd claime to, answered, my kingdome is not of this world: but you, *Saturnine*, with the turn of a key, which others receiued as well as *Peter*, haue deliuered all that belongs to Cæsar, to the Vicar of Christs disposition, forsooth. Therefore what Christ could not doe, can the Vicar of Christ do? That which the Lord himselfe would not vndertake, shall a seruant take vpon him?

Luc. 12.

Peter was a simple scholler to Christ belike, whom you doe make to be your founder: for hee did not cast *Nero* out of his throne with a thunder bolt of excommunication: he did not forbid Christians from taking the Oath of Allegiance, or free them when they had taken it: he did not dispose of his kingdomes and dominions: hee did not arme the seruants against their master, or stirre vp other Princes against the Emperor. Hee taught that the glory of Martyrdome was to bee sought after by suffering, not the infamie of rebellion

§. 56.
What *Peter*
did to Prin-
ces.

S. 57.
How *Peters*
successors
used Princes.

by resisting: chiefly by Bishops, to whom hee hath committed the power of perswading, not enforcing; the duties of teaching, not of fighting: the use of prayers, not of weapons. Shall it bee lawfull for the Popes succellour, which was not lawfull for his founder? did not *Peter* vnderstand what it was to feede sheepe? did he not learne what it was to binde and to loose? did he not know the power of the keyes? Belike hee had not met with your dictionary. He could with his word as well haue stricken *Nero*, as he stricke *Ananias*, but he following his masters steps, yeelded simple obedience to *Nero*, as he had yeelded to *Tiberius*.

Whose succellours they were so farre from resisting the Emperours, the seruants their masters, that for 300. yeeres, euen to *Syluister* they did patiently submit themselves to Pagans, as Martyrs, and for 300. yeeres, to *Boniface*, they did humbly obey both Christian, Catholike and Hereticke Princes, as beaſt-men? and for 400. yeeres, to *Gregorie* the 7. they did obey them euen in their absence somewhat tolerably, as free-men. For the times of the Empire were diuers, as the times of the Church were, & as the qualities of Emperors were diuers, so of Bishops: while the Emperour was but one and present, the Bishop was of small reputation, but when hee was absent and diuided, hee grew great: the Imperiall spoiles being left in Italy, whereby the master being somewhat weakned and cast off, the seruant began to grow lustie and stout, and I wish he would leaue off to continue so still.

Let happily the King of birds doe come
And take his feathers from this setting lay,
Whereat the rest may doe naught else but laugh
To see howe feathers taken thus away.
For surely it was not thus from the beginning that the
staffe should resist the sword, the crosier the scepter, the
myter the crowne. No maruell you say: for then the
Christian Bishops wanted temporall forces. They might

might wel haue excommunicated and deposed Princes, if the Church had had power enough to resist. As two great Masters, of not building vp, but of destroying diuinitie haue taught, *Alan* and *Bellarmino*.

So I beleue, the Apostle *Paul* when he saw the anti-ent Christians to be few in number, and weak in power, taught them then not to resist the power, belike he serued the time not the truth, when he taught that subiects should be subiect to *Nero* for conscience sake. For when they were encreased in number and power, if wee beleue these Cardinalls, they should no more suffer as patient Martyrs, but take vpon them like boasting soldiers. For so they haue corrected the Apostles discipline with their worthy interpretation, and put out the crowes eyes as the prouerbe is, and haue wisely altered the rules of the holy Ghost which ought to be perpetual and immutable, to the practise of the Church as the case required. But one thing I doubt much they cannot wipe away. It is damnation to resist the power saith the Apostle: what is it then to lay violent handes vpon him? *Moses* forbad, that the people should not speake euill of their Governour: would hee haue suffered, if they could so resist him? *Salomon* forbad, that none should curse the king secretly in his conscience, did hee grant by force to cast him off if they had might to do it? *Iudas* the Apostle did stile them fely Dreamers, that spake ill of gouernment, and despise such as bee in authoritie: would hee take these Cardinalls for holy Doctors, who perswade the people, to drive the king out of his kingdom if they can. Let vs beleue it if it be possible, that *Adam*, *Salomon*, and *Iudas* the Apostle, when they would haue the subiects tongues to bee tied vp, they would leane their hands to be loose. *Jeremy* the Prophet exhorted the exiled *Iewes* that they should offer vp their prayers for the life of the King of *Babylon*. *Paul* the Apostle did aduise the persecuted Christians to pray to God for the safety of *Nero*.

Ala: cont: exc: Angli inst. pa 167.

Bellar: de Rom. Pont. lib. 5. cap. 7.

§ 58.

How *Paul* sed Princes.

Moses.

Salomon.

Iudas.

§ 59.

Is it credible that the Prophet and the Apostle, for whom they would haue subiects praiers poured out, that they would haue their blood to bee poured out? vnlesse you thinke the Apostle was like to *Charles* the fift, who commanded that publike prayers should bee made for the deliuerance of *Clement* the 7. whenas his owne legions kept him captiue.

I expect that the Cardinals doe thus expound the place of the Apostle, to haue commanded them to haue prayed for *Nero*, because they wanted force to resist: which if they had got, they might iustly haue gone from praying to violence, and from orizons to weapons. O warlike priests! In the meane while what wrong do they offer to *Peter* and *Peters* successors, who suffered death for Christ, whom they insinuate not to haue wanted courage but power to resist? And they make goodly Martyrs, if when they died for the truth, deliuered rebellious soules out of their afflicted bodies.

And I wonder that two so learned Cardinals were so ignorant of the historie, to say, that *Christians* might lawfully haue resisted, if they had had strength, when *Terrullian* doth alleage, that they had power, but might not lawfully resist. Which if it may bee truly said of the second age after Christ, how much more in the fourth, fift, and sixt age, whenas *Christians* being graced by Princes, and defended by lawes, might profess the Catholike religion, openly and freely. It is an notable saying of *Augustin*, that the *Christian* souldiers did obey *Julian* the Apostata their temporall Lord, not because as these men dreame they wanted power to resist, but for the Lords eternall. For the souldiers in their warre against the *Persians* might easily haue surpaied *Julian* being farre from home, and succour. But they were, you will say, *Pagane* souldiers. Yea forsooth, as *Socrates* tells vs the next day after *Julians* death, when *Ionian* was chosen Emperour by them, he refused that honor, because he suspected the greater part of the armie to be heathenish,

*Terrul. in Apo.
leges*

§ 60.

*August. in Ps.
124.*

*Christian
souldiers ob-
eyed Julian.*

*Socr. lib. 3.
cap. 22.*

heathenish, all of them cryed out with one voice that they were Christians. The Fathers writ against *Julian*, they fight not, they vsed their pennes, not their armes; they strooke the *Apostata* with their arguments, not with their weapons, as they dealt afterward with *Constantine* and *Valens* hereticall Emperors.

But your Cardinals, and Fathers do vndertake the businesse against Princes, not with the penne, but with the sword, as soone as they bee denounced excommunicate for heresie, and releasing their subiects from the Oath of allegiance, tell them they may beare armes against them hauing beene sometimes their Princes, and doe obtrude this as a principall head of Catholicke Religion, making much for the saluation of their soules.

Although I haue lighted vpon some who before the sentence denounced by the Church, hold that an hereticall Prince by right for the very act, is to be remoued forcibly by the subiects. But *Caictane* denieth that the subiects may be absolved before the sentence bee publickly denounced. Very franckly: that he will allow somewhat to an hereticall Prince.

But *Alanus* will haue all Heretickes not only after they be by name particularly denounced, but by law and *ipso facto* as they say as soone as they beginne to appeare hereticall, or be by law excommunicated, should be put from their kingdomes. For as *Fame* so Heresie.

Gathers strength by going forward.

Alanus is somewhat more earnest in the matter then *Caictane*, who pronounceth that warre to be holy, iust and honourable, which subiects vndertake against their hereticall Prince, and doth aduise the valiant Englishmen to take part with the enemye against the Queene.

But after our Cardinall had deliuered his opinion as *Apollo* from his three footed stoole, *Philopater* doth boldly affirme, that it is an opinion certaine, and of faith, and vndoubtedly held of all the learned, and agreeable to A-

Ff

postolicall

S. 61.

*Caictano.**Alanus.**Philop. 194.*

popeticall doctrine: that every Christian Prince, if he shal fall from the Catholick religion, and call others from the same, to fall presently from all his power and dignitie, by the force of Gods law and mans law: and that before the sentence of the supream Pastor and Iudge be denounced against him, and that all manner of subiects are free from every bond of Oath, which they should by obedience haue performed to a lawfull Prince; and that they may and ought, if they haue power, cast out from the gouernment of Christians such a man as an Apostata or Hereticke, and a Renegate from Christ the Lord, and an vtter enemy to the common weale.

§ 62.

*De iusta abdica
Hen. 3. Gal. Re.
William Rey-
nolds.*

There is an other sprung vp, a man of a more fierie spirit, and another Saturnine or Gracchus, William Reynolds, who said, that Henry the third French King was ipso facto excommunicated, because hee favoured Hereticke. Who after a long disputation concludes that hee was lawfully put to death before the excommunication published. For saith hee, publicke griefe doth not attend for legale formes. And though in a hidden crime no man ought to be condemned, his cause not being heard, or the partie not being cited: yet in publick and notorious crimes, the euident knowledge of the fact, is in stead of the sentence. What would this man doe to an Hereticke Prince, who thought a Catholicke not to be spared.

§. 63.

Symoncha.

Symoncha proceedes farther, and he affirms that by the law a secret Hereticke is to be excommunicate, and not he alone, but his sonne also: because Heresie is a leprosie, and that leprous sonnes are begotten by leprous Parents, and therefore to be put from the succession of the kingdome. O damnable Rascall, that cuts vp the roote with the branches.

Aquinas, Toletane, and Caietane were more temperate, these goe to the quicke, neither speake they so mildely and schollerlike, but they speake to the purpose.

I could name you some Priests that beare armes, and that you held, Saturnine, to be lawfull.

Very

Very odious, said *Saturninus*, are these your calumniationes, wherewith you load our Priests, as if they had carried armes, they vse spirituall not temporall swordes.

But your spirituall sworde must command the temporall if the Pope command, said *Patriotta*. And you perswader that other should take armes, as *Alanus* did. But what difference is there betweene the Author of a mischief and the Actor? Whether you counsell others to beare armes against the Prince, or beare them your selfe? you doe not arme the hand of a Subject, but you enflame his minde. You doe not drawe forth the sword, but you whet on the spirit with absolutions, promises, prailes, rewards not onely in this life, but in the life to come. Is this your Catholike faith? Doth this make for the saluation of soules? Christ and his Apostles did instruct both by their doctrine and example their disciples to humilitie, patience, faith, and obedience. You stirre vp your disciples, to insolencie, furie, treacherie, and sedition. Good God, how farre doth your new Diuinitie differ from the ancient? You haue seene already what Christ and his Apostles taught, now marke what they did. Christ for the redemption of the Church, suffered his blood to be shed. Christs Vicare as he is cald, for the enlarging of his Empire is euer shedding other mens blood. *Peter and Paul* for the confirmation of their faith, did with quiet mindes endure martyrdomes inflicted by the Prince: And many Roman Byshoppes did afterward tread in the same steps. But you their degenerated and bastardly offspring, for the sealing vp of your treacherie did go about with most bloody mindes, to bring the most barbarous martyrdomes vpon our whole Nation, that euer was deuised since man was created. O vnworthy attempt. Therefore the spirituall Father of Kings, as hee is stiled, shall betread vnder foote the maiestie of a King? And the vniuersall Pastor of the flock feed himselfe sat not with

The practise
of Papists.

the milke, but with the blood of the flocke? And shall hee breake in peeces Scepters with his crofiars staffe? And shall hee stirre vp the people being quiet, whom hee should haue quieted being stird vp? And shall hee set together by the eares Princes being at peace, whom being at a iarre hee should haue appeased? And shall hee set forth with the holiest title of religion, those two wicked policies the discord of Kings, and the rebellion of Subiects? As if when he filld all places with garboiles and murthers, he shall thinke hee hath deserued Gods fauour, by the bloody sacrificing of innocents.

S. 65.

God hath hitherto disclosed the Popes deuises against the English Church, and God hath taken vengeance on you, and that stone which you tost vp and downe, is (o ye seditious Priests) rould down vpon your own heads. For what? Do you not thinke that your daily conspiracies are not as clearly apparant as the noone day? and all your deuises with many proiects made knowne and euident? that you as subtile *Smons* lurke closely among vs, professing loue to your Catholickes worse then any hatred, perswading them to violate their faith sworne to the King, and hayle in that Troiane horse, full of deceit, pernicious as well to them as to vs? That haue your Cursitors as *Pegasus*, who runne about hither and thither, quickly taking vp all reports, that may inueigle mens mindes, and watch for all occasions? That haue your boy-priests gadding vp and downe, who may increase your number and forces, and, as *Gracchus* (striplings, may stir vp such as be offended already, and prouoke them to an vprore? That set the olde and greater Foxes ouer these cubbes, who first open the schoole of deceits to them, and a shoppe of craftie deuises, teaching that the Pope hath plenarie power to depose a King, and absolue their subiects from the Oath of fealtie: and that the King though hee bee not by name excommunicated, doth yet stand excommunicated by diuers buls, because he hath infringed the authoritie of the

the *Popes* Supremacie &c. and therefore that the subjects may, if fit oportunitie be offered, attempt any mischief against his sacred person: perswading them in the meane while to dissemble their faith, and shew an outward obedience to the King, while they reserve their heart to the *Pope*? You cherish closely your *Catechists*, who when the conspiracie waxeth ripe, may be your Captaines and stander-bearers to execute your wicked deuises with actions and armes. Lay aside therefore that visard of religion, which you haue worn so long, cast away that habit of graiue, plucke off that cloke of sanctitie: appeare such as you are, confesse your selues to be the trumpets of warre, not of the word: that you feed not soules, but seeke for blood: that the Magistrate may distinguish between a deuout and a quier, and between a Machiullian and a turbulent Papist.

But you *Calander*, and you the rest of English Papists, that be Laickes, I beseech you by *Iesu Christ*, I doe exhort you by your owne saluation, that you repell these *Sirens* musicke, not onely vnpromisable but hurtfull to the hearers, from your eares and your mindes, lest you bring a most iust reproch vpon the true Catholike Religion, an incurable wound to the conscience, a lamentable ruine to your familie, and an extreme plague to your country. This I had to say of the fealtie and obedience of subjects to bee performed to Kings and Magistrates, ordeyned by the perpetuall commandement of *Christ* and the Apostles against the inhibition of the *Pope*, and the sophismes of the *Iesuits*, it followeth that I pursue the second foundation of our obedience, the examples of ancient Christians, and chiefly of the Roman Bishops, vnlesse happily any other course seeme better to you.

Then *Calander* I promise you, said he, that nothing is more acceptable to vs, that I may make answer for *Argentine* my friend. I neuer doubted of ciuill obedience

S. 66.

S. 67.

dience to be rightly performed to good Kings by Catholikes: I thought to confesse the truth, I was absolved from the oath of obedience to Heretikes and Tyrants, after once they were denounced excommunicated by the Pope, and now lawfully deposed from their kingdome. Now seeing I perceiue that *Christ*, *Peter*, and *Paul*, not only taught, but shewed ciuill obedience to *Tiberij* and *Nero*, and to be so farre from taking from them with their diuine power, as they might, their scepter, sword and Crowne, that vnder them they laid downe their life to confirme their faith and obedience. You haue said that which makes me begin to doubt, of such force of excommunication, and such power of the Pope.

For when I did diligently obserue euery passage of your disputation *Patriota*, out of that perspicuous and short exposition, & as it were consisting of those three texts, I must needs confesse, that the sparkes of this vnknowne, and vnhard of truth, did first cast themselves into mine eyes, wherewith the authoritie of *Aquinas*, *Tollan*, and *Literan* Council for their power of excommunication; and the authoritie of the Pope alleged by *Suarnius*, presently brought a myst ouer them. But light was brought out of the myst by *Erasmus*, *Uersingensis*, *Sigbert*, and *Vincentius*, and all the ancient and sincere Catholikes, and graue winnasses of those times, as I heare my *Valbucellus* affirme; at what time *Gregorie* the 7. did first attempt to driue *Henry* the 4. Emperour by his excommunication out of his kingdome. Here *Suarnius* being driuen from humane authorities; betooke himselfe to diuine. But whatsoeuer heooke, *Patriota* straight way caught it out of his hands; where hee said that the Apostle forbade we should not salute an heretike, and commanded to auoide him after one or two admonitions; *Patriota* made answer, that hee forbade voluntarie societie, not necessarie subiection, priuate familiaritie, not publike obedi-

obedience. And when he prest that a gangrene was to be cut of, he instantly replied, that it was not an heretike, but heresie was compared to a gangrene, and with a religious kinde of charitie, (as it seemde) sparing the heretike, thought good the heresie should be rooted out. And from thence in my iudgement concluded not amisse, when no heretike was to loose his inheritance or his life; that a King much lesse was to be deprived either of his life or inheritance by reason of heresie. Here *Saturnine* bent all the force of his wit, and betaking himselfe into the fortifications of the old Testament, from euery place gathering the forces of examples, with arguments drawne from thence fought very valiantly, so that when I heard him alone, he made me consent almost vnto him. But this heretike *Patriet*, shrunk not a foote, but presently buckled hand to hand. He had said that *Saul* was deposed; *Patriet* as the truth was distinguished; that the person of *Saul* was not removed from the possession of the kingdome, but his offspring from the succession. But by whom? euen from God, not from *Samuel*, whom hee proued to be not a Iudge, but a messenger, nor to haue inflicted the punishment of deposing, but to haue published the decree, and that not by the right of his generall vocation, but by speciall instinct and reuelation from God, not as Prophet, but as a Prophet appointed to that end, to annoint *David* for the succession of the kingdome, whom God had named with his owne mouth. So that nothing can accrue to the *Pope* from hence, vntlesse he can proue he haue receiued a reuelation to depose a *Prince*.

When hee contended that *Ieroboam* was cast aside by the *Prophet*, he againe denied it, confessing hee was greuously reprobued by the *Prophet*; not violently removed.

Saturnine assaults againe, that *Ozias* a Leper was by force driuen out of the Temple, by *Azaria* and 80. *Priests*, and that he was separated from the societie of men,

men, and the government committed to *Iothan* his Sonne.

Here *Patriott*, a better Text-man as it seemeth, denied that the King was put out of the Church forceably, but being strooke with a leprosie, was enforced by his owne accord to depart out of the Sanctuarie, not out of the kingdome; the right whereof hee reserved to himselfe to his dying day, and put over the government to his sonne as to his Vicegerent. And that a Leper neuer lost his priuate inheritance, much lesse his publike. And when as heresie is a leprosie, nor euer any was deprived of his kingdome for leprosie, and therefore for heresie none was to be deprived. Which reason must needs satisfie me in this businesse, vnlesse it can be proued that the leprous *Iewes* lost their inheritance.

And when *Saturnine* affirmed that the lepers were separated from the company of men by the Priests, *Patriott* excepted against it, that it was their duty to discern the leprosie, but the Magistrates were to put them apart. So that the iudgement of the businesse belonged to the Priests, the parting of the person to the Magistrate. Whence he concluded and retorted it vpon *Saturnine*, who sayd that heresie was a spirituall leprosie, that it followed from this figure, that the King ought rather to separate an hereticall Pope, then the Pope an hereticall king. So that this figure was more hurtfull to the Pope then to the King.

S. 69.

One thing there was which both *Patriott* did shrewdly re-enforce against you *Saturnine*, and did likewise mightily offend vs all, when you concluded out of *Acharius* example, that it was lawfull for Priests to take armes to repress the wickednesse of Kings, for the Priest resisted the King not with arms, but with words: vnlesse perhaps you will take a greuous admonition, reproofe and reprehension for armes. *Acharius* did not cast the king out of the temple, much lesse out of the kingdome

kingdome. And doe you thinke of corslets, swords, and lawnces, wherewith a warlike Preist may remooue a King from his throne? sie vpon this proud vanitie. A Bithop ought not to bee a striker, much lesse a warrior. It was not lawfull for *Dauid* to build vp Gods materiall Temple, because he was a man of bloud, and will you build vp Gods spirituall Temple with bloody hands? But I referre you to the canons, and goe forward.

For where you sayd that *Athalia* was lawfully deposed by *Iehoida* the Preist, it was first answered, that shee was neuer rightly created and crowned. Againe, that she was deposed by *Iehoida*, not as hee was high Preist, but cheife Prince of his tribe, and next allie to the king, nor by himselfe alone, but ioyned with all the Nobles of the kingdome: not with the authority of the Preist, but by the authority of *Ioaß*, being first annoynted and crowned by him: that whatsoeuer he did, he seemed to doe by the power of the king, with the common consent of the Peeres and Nobles against the wicked vsurper of the Kingdome, which had murdered all the Kings Progeny. What is this to the Pope, that hee may depose a lawfull Prince with his Bishoply authority?

And whereas you propounded *Elias* zeale to bee imitated by you, *Patriott* answered truely, that your zeale was too fiery, and would proue too preposterous, vnlesse you could prouoe you had *Elias* speciall instinct.

And when you said that *Achab* was remooued from his Kingdome by *Elias* or *Elizem*: it is partly true, partly false. It is true that you say, he was remooued, but by *Iehu* whom one of the sonnes of the Prophers did annoynt by Gods speciall commandement, which God gaue to *Elizem*, that *Iehu* should roote out all the posterity of *Achab*. Hee was not therefore deposed by *Elias* or *Elizem*, but by *Iehu*, whom God had raised vp

by name extraordinarily for that purpose. Neither did the sonne of the Prophet, when hee annoynted *Iehu*, beginne thus, thus sayth *Elizeu*, but thus saith the Lord.

This doth no whit help the popes cause, that *Patriots* did sometime scatter abroad your arguments, as brooms that are not bound together: and enforced him as a cripple with a broken legge to halt now vpon one leg, now vpon both, both in his antecedent and consequent: as if the antecedent retained neither truth in the matter, or Law in the forme, and the consequent had lost all the necessity of prooffe. So that you neither did helpe the popes power, or satisfie our consciences.

For it was to no purpose, as he rightly said, to seeke for causes at the last, why princes should in fact be deposed by preists and prophets, when you cannot proue that any was deposed.

§ 71.

You therefore as it seemes, could not alleadge that any king was deposed by a priest, but *Patriots* did alleadge that a preist was deposed by a king, one especially, *Abiathar* by *Salomon*. This did not onely not help but hurt the popes cause.

Heere when you did enforce the couenant between God and the King, your ready aduersary did demand, if the King breake any of the articles of agreement, who would enter suite against him? or in what court or consistory were hee to bee accused? And out of your owne grant hee concluded, when you said that the king held his supream authority taken from God, and therefore the king was to yeeld account to God alone in the heavenly court for his gouernment.

Two pillars
of gouern-
ment ouer-
throwen.

And where there are two pillars of gouernment, Authority in the King, and obedience in subiects, which for all our good we are to keep safe & sound, you seemed, *Saturnin*, to ouerthrow them both, when you made the king, as it were, an hypothetick proposition, and the subiects conditionales: but when you made the

the Popes categoricall and absolute, although I reuerence them as most holy fathers, yet I will speake truly, you haue dealt herein as an vnskillfull Phisition, who gets a more greuous disease to the body by curing one that is easier.

Being repelled from the old Testament you fled into the strength of the new, and here I had great hope, that that your *feede my sheepe, and I will giue you the keyes*, had well strengthened the Popes authoritie, and sharpened the edge of ecclesiasticall excommunication. But it fell out otherwise. For the aduersarie proued that by the first wordes diligence was enioyned the Byshoppe to feede the flocke, and by the second were committed the keyes of the heauenly, not the earthly kingdome. And he brought for prooffe not onely *Augustine* and *Bernard*, as common witnesses: but *Aquinas*, Pope *Urbanus*, *Dominicus à Soto*, and *Ludovicus Rychemuns*, all of them being on our side, who thought the force of the keyes to be not in possessions, but in crimes, not in binding Scepters, but sinnes, and iudge it not to be a rooting vp, but a meere discipline. What you! doe you thinke these to be Heretickes, as lately you tearmed *Sigebert* and *Vincentius*? what maruell is it if strangers accuse the Pope, when his owne condemne him? if his enemies set vpon him, when his friends forsake him? if the late Catholickes leaue him, when the ancient forsake him? The first foundation therefore of our obedience laid by *Patriott* a vpon the perpetuall and vchangeable commandement of Christ and his Apostles standes firme and sure; vnlesse you thinke that it be lawfull for the Vicar of Christ, an holy man though a sinner to plucke downe the sacred tables of the Testament, to violate the heauenly lawes of Christ, and to abrogate the eternall decrees of God.

For whereas in the end you say that the Apostles and their Successours might lawfully haue deposed *Nero*, *Dioclesian*, *Iulian*, *Constantinus*, *Valens* and the rest, if the

§ 72.

Church had had power to resist : you would neuer haue said it, as your aduersarie rightly objected, vnlesse you thinke the holy Apostles and fathers were dissembles, who obeyed those euill Emperours for feare, not for dutie, for times sake, not for conscience sake: wherein we heard that not the holy Scripture only, but the antient historie was directly against you.

§ 73.

That we may greatly lament that *Bellarmino* and *Alan* so great wittes brought forth so wicked an vntruth. And that we may omit *Symancha*, *Creswell*, *Reynoldes*, *Parsons* and others of our side, who brought all their wit and eloquence to patronize so wicked a cause with *Alan*, trumpets, not of the word, but of warre: and we must needs confesse that they haue brought an overthrow to many Catholicke families, and a plague to their Countrey; but also a torture to our consciences, and an euerlasting infamie to the Catholicke religion.

Wherefore leaue off I pray you any more to sollicite vs in this cause, *Saturnine*, vpon whose head wee see your first argument to be retorted by *Patriotta*, who confess that subiection, reuerence, honour, fealtie, and obedience is due to a King, while the King is a King.

But the King is king, and we be subiects notwithstanding any excommunication, or authoritie of the Pope whatsoeuer, as *Patriotta* hath proued against you (as it seemes to vs) not only with common, but with proper arguments of our owne Catholickes.

It followeth therefore, by your owne confession that all subiection, reuerence, honour, fealtie, and obedience is to be performed of vs to our King.

§ 74.

Then *Saturnine*, I am right heartily sorry, most honourable *Calander*, and am much vext with all, that you whom wee euer held a deuout sonne of the Romaine Church, now to finde a Renegade in the Heretickes tents, and not onely doubting of the supreme authoritie of the Byshoppe, but that which is farre worse, and more dangerous to your soule, oppugning it.

For

For not onely the excommunication of Princes, which to diuers seemes to be the soueraigne censure of the ecclesiasticall and spirituall power of the Pope, belongeth vnto him, but their ouerthrow also and rooting out, which proceedes not from the power of excommunication, but from the power of a certain supream authority in the Pope; either *as he is directly the Lord of the temporalities, or indirectly in the order to the spiritualities*, as very learned and holy Catholicke fathers haue deliuered.

I am not ignorant what was attempted lately by *George Blackwell* the Archpriest with certaine answers of his to weaken and cut in sunder all the sinewes of ecclesiasticall excommunication. Neither that onely, but hath broken and cut off as it were the ioyntes of the Popes two armes, not that of his supream authority spirituall and ecclesiasticall, but of his ciuill and imperiall power, which the Romane Byshop hath receiued from Christ, and hath exercised vpon the earth vnder Christ. But the timorous old man, and wretched *Apostata*, did not so much hurt by his fact as by his example, which gaue occasion of a very foule schisme to you the Catholicke laickes, whose constancie the Christian world did much commend.

Blackwell accounted an Apostata.

Heere *Calander* you are too testie, said he, *Saturnine*, who strait-way call me a Renegate, when I neuer fell from the Catholicke faith, onely because I refused and reiected certaine false Catholicke errors brought in by a companie of factious fellowes, certaine claubacks of the Pope. But because your heate hath carried you so farre, to accuse the reuerend old man *George Blackwell*, as a wretched *Apostata*, and a Captaine of schisme, I will intreat *Velbacellus*, that hee answere somewhat, not for mee only but much more for our Archpriest his ancient friend.

§ 75.

Then *Velbacellus*: Truly said hee, when I am vnwilling at any time to dissent from my brethren, then ne-

§. 76.

Two popish
meanes to o-
uerthrow
Princes.

§. 77.

Franci: Bozius
de temp. ecclesi:
monarch: lib. 1.
cap. 3. fol. 98.

uer more vnwilling then at this time, when ill happe
hath made our aduersaries beholders of our disorders.
But because I thinke it not fit, *Calander*, to neglect your
authoritie, and withall haue purposed to satisfie both
your conscience, and mine, in this worthy businesse of
religion: I will doe as you aduise me.

These are as you say, *Saturnine*, the two ingines the
Romane Byshoppes haue vsed to ouerthrow Princes,
the one ecclesiasticall excommunication, the other ci-
uill and imperiall authoritie. What was the force and
nature of excommunication, they were not Ignorant,
they knew it was giuen to binde sinnes not scepters, as
Patriotta did truely dispute out of our own men. Which
first when *Gregorie* the 7. was Pope, as he did rightly ob-
serue out of *Frisingensis*, *Sigebert*, and *Vincentius* all ours,
brought forth those monstros effectes, *the deposing of
Kings, the absolving of subiectes, and the stirring of them
up to take armes against their Prince*, with which this pre-
sent Oath of allegiance doth meete.

Whose successours fearing that ecclesiasticall excom-
munication in processe of time, would loose not that
natiue and inherent power, but that vnnaturall and
borrowed in the opinion of men, they assumed that
ciuill as you call it, and imperiall power giuen by the
Canonists for the increase of their owne authoritie, as
if it had beene bestowed by Christ himselfe.

For the old Canonists did first make them *Lords of all
the temporalities*, and sayd, *that the supream iurisdiction,
not in spirituall things onely, but in temporall things also, did
belong to Peters successors*, whose worme eaten asserti-
ons, and such as long agoe were hift out by the more
sober Papists, certaine men, not vnlearned, haue late-
ly renued, and haue set them out publicly in printed
bookes, for sound and Catholike doctrine, and haue
very stoutly defended them. Whereof some^a as you
say, defend *the Bishop of Rome* to bee directly Lord of
things temporall, one and the same to bee *the Ruler and
Monarch*

Monarch of the world. That^b Christ as hee received all Iudiciall power from the Father, and united it with his Priest-hood, when he meant to settle a Kingly Priest-hood in the Church, put it over to Peter and his successors: and that as Christ was King of Kings, and Lord of Lords, so the Church ought to be Queene and Lady of all, and if the husband must be Lord of all the temporalities, the spouse must be Ladie of all likewise: that all temporall Princely power did first reside in the soule of Christ: then in the Church the Queene of the world, and from thence it did flow to others, that were faithfull or unfaithfull, as from a fountaine. That this spouse of Christ, Queene of the world, as often as the order of the universall doth require it, can transerre the proper right of one to another, as a secular Prince, for the adorning of a city, may plucke downe private mens houses, and may doe it by Law, although hee have not erred, by whom such rights were translated to others. So the Pope gave the Indies to the Spaniards. ^d All dominion do hold of the Church and of the Pope the head of the Church. And that authority is to be considered in the Pope, power in Emperours and Kings: for power doth depend of authority: that true, just and ordinate from God, and meere dominion as well in spiritual things as in temporall, is fetche by Christ, and the same is committed to S. Peter and his successors: that Christ was Lord of all these inferiour things, not onely as hee was God, but also as he was man, having at that time dominion in the earth: and therefore as the dominion of the world, both divine and humane, was then in Christ as man, so now it is in the Pope the Vicar of Christ. As God may be called by a secondary meanes, the temporall Governour and Monarch of the world, though in himselfe principally hee bee neither temporall nor of the world: so the Pope may bee sayd to bee the temporall Lord and Monarch, although his power be a certaine spirituall thing. That Christ when hee had performed the mysterie of our redemption, as a King, gave Peter the government of his kingdome, and that holy Peter did use that power against Ananias and Sapphira. That Christ, as he is directly

b Baron. annal.
10m. 1. ann. 57.
p. 423. &
433.

c Thom. Bozi.
de irrestitu.
p. 423. ad Al-
dobran.

d Isidor. Mosco.
de maiest. mili.
Eccles. pag. 670

e Care de po-
test. Rom. Pont.
pag. 9.
Difference
betweene
power and
authority.
Idem pag. 111.

Idem pag. 112.

Pag. 151.

directly the Lord of the world in temporall things, and therefore that the Pope Christs Vicar is the like : that bee set out an immutable truth, by the sole comming of Peter to Christ upon the water, and that the vniuersall gouernment, which is signified by the sea, was committed to Peter and his successors : that diuers powers and authorities were giuen of God, but that all did depend upon the supreme authority of the Pope, and that they take their light from thence, as the starres doe from the Sunne.

§. 78.
Pag. 145.

And as God is the supreme Monarch of the world productiue and gubernatiue, although of himselfe he be neither of the world nor temporall, so the Pope, although originally and from himselfe hee haue dominion ouer all things temporall, yet he hath it not by an immediat execution, and committeth that to the Emperour by an vniuersall iurisdiction. That the Romane Bishop is the cheefe father and man in the world: and that all hang on him, as on the cheefe workeman (he should haue sayd foundation) otherwise if any should appoint an Emperour by himselfe (I thinke he should say a substantiue) in respect of his temporalities should make two principles, which heresie that he might auoyd, he makes the Emperour an adiectiue; As another saith, that the bolie writer in the olde Law made the Priest-hood an adiectiue to the kingdome, but that S. Peter made the kingdome an adiectiue to the Priesthood. & That kings are not immediately from God, but by the interposing of the Church, and the cheefe Priest thereof. That there is a warlike and compulsive power giuen to the Church aboue Kings and Princes: that Constantine gaue nothing that was his owne, but restored what was vniustly and tyrannously taken from the Bishops.

§. 79.
Isido. Mos de
maiest. pag. 27.

That Christ committed to Peter the key-keeper of eternall life, the right of earthly and heauenly gouernment: and that in his place the Pope is the vniuersall Iudge, the King of Kings, and Lord of Lords: and therefore that hee is consecrated as a cheefe Bishop, and crowned as a King. Because hee hath each power: that hee useth that power either absolutely

lutely or ordinarily: absolutely, when he doth abrogate such lawes, as he please: ordinarily when hee useth lawes. When he will line under lawes to use the counsell of Cardinals; when he will not, to rule without counsell, because his power is from God, not from the Colledge of Cardinals. That all the faithfull and the unfaithfull, and every naturall creature, for so he speaketh, is subiect to the Popes gouernment, and that therefore the Pope doth all men to worship him, prostrate themselves before him, and kisse his feete: that the adoration of Dulia seruice is giuen to him, as to Images and Saints, in respect of his kingdome hee hath a crowne, of his Priesthood a myter: That Emperours and Kings may bee compelled to obserue their oathes taken at their coronations and confirmations, because by the vertue of their oath they bee made the Popes vassals. That by the Law of God and nature, the Priesthood is more eminent then the Empire. That secular powers are not necessarie, but that Princes should performe that by the terrour of discipline, which a Priest cannot doe by vertue of his doctrine. And if the Church could punish offenders, the Imperiall and Kingly gouernment should not be necessary, because potentialy it is included in the Apostolicall gouernment. That it may bee aowred of Christs Vicar by a certaine similitude, which Plato in Timaeus spake of God: for being demanded what God was, answered, he is not man, he is not beauen, nor good, but somewhat that is better: if a man shall demand, whether the cheefe Bishop be a Duke, a King, or an Emprour, hee shall answer wirtly, if he shall affirme by denying, that the Pope is something more excellent, something more eminent. That all temporall Iurisdiction is to bee exercised, not at the Popes commandement, but at his becke. Princes will and command, God the Lord doth all things with his becke agreeable to that.

He spake and with his becke made all Olympus quake. And that Christ had all plenarie iurisdiction aboue all the world, and all creatures, and that therefore the Pope Christs Vicar hath it. To what end I pray you, to what end? As they

Hb

make

I thinke not onely Asses but Lyons also.

August. triumph
apud Carer. p.
130. & 132.

Celsus Mancin⁹
ib 3. cap. 1.
Et Carer. p. 133.

Iscodor. Mosc.
pag. 80.

Fie vpon
flattery.

§ 80.

Leli: Zech: tract:
Theol. pag. 81.
Franc. Bozius
lib. 2 cap. 14.

make Christ, so they make the Pope the absolute Lord of the world, out of those wordes, Behold two swordes, which signifie the power spirituall and temporall, and from them I will give you the keyes. The keyes of heauen are giuen, therefore of the whole earth. And from those wordes, all power is giuen to me in heauen and in earth, therefore the right, both of the heauenly, and earthly Empire is committed to the Pope, who is Christs Vicegerent vpon earth. To what end say I? But that Christian Kings, and Emperours should acknowledge, that they hold their kingdomes and Empires of him, forsooth, and that as oft as they doe any great hurt to the Church, they may be deprived by the Pope, and the right of their kingdome may rightly be conueied ouer to others: w^{ch} if they doe not acknowledge it, they may be constrained by armes either of their owne subiects, or of outward Catholicke Princes, if the Pope will haue it so, to part with their kingdome and life.

§. 81.

Here Patriotta, I beleeuetruly said hee, that your Doctours did strue among themselues, by aduancing the dignitie of the Popes, and suppressing Emperours and Kings whether of them with a more grosse, or with a more spruillse kinde of flatterie, might set foorth the pride of the Popes court. But the very naked recitall of these toyes, seemes to bee a sound refutation of them.

Then Velbacellus, I doe said hee, and haue much greiued, that the withered, and decayed opinion of the Canonists, disproued long since, and reiected of good Catholickes, should bee now taken vp againe, and brought in as a thing forlorne, by so many excellent wittes, the chiefe whereof both for place, and learning was Cardinall Baronius, who did very stubbornly and obstinately defend the direct, ordinarie, and inherent authoritie of the Pope, whereby as a Lord of the world in temporall matters hee may at his pleasure depose Emperours and Princes. Is it not necessarie to adde his many other reasons. They are extant in his bookes that
are

are in many mens hands, there they may fetch them, that will haue them.

There is sprung vp on the other side Cardinall *Bellarmino*, a man of no lesse credite with our men, and as well deseruing of the Church, who did ouerthrow that ordinarie, direct, and inherent gouernment of the Pope in temporalities, as left by Christ, with so sound arguments of scripture, that in my minde neither the aduersaries, nor himselve afterward could with his most exquisite skill of distinctions dissolue them. But that hee may seeme somewhat to gratifie the Pope, although saith he, *he be not the Lord of all temporalities directly, neither hath inherent and ordinarie authoritie as hee is Pope to disenthronize temporall Princes, yet hee is Lord of the temporalities indirectly, in order to the spirituall, as hee usually speaketh, and hath an extraordinarie and a borrowed authoritie, as he is chiefe spirituall Prince, to alter kingdomes, to take them from one and giue them to another, if it be necessary to the saluation of soules, i. in order to the spirituall.*

Cacerius a Doctour of *Padua*, a sharpe witted and earnest fellow, hee is of a contrarie opinion, and doth not only strue with argument, but laies a curse vpon the aduersaries, sparing none, no not *Bellarmino* himselve, whom he taking in hand of purpose to refell in a whole booke, written as the Preface importes, against the wicked Politicians, and Heretickes of our time, did a little too plainely touch the Cardinall: So farre are they from agreeing in the manner of diriuing so great authoritie to the Pope from Christ.

Here *Patriotta*, your Doctours saith hee, seeme posterously to wrangle among themselues, of the manner to deriue such authoritie from Christ, when as yet it appeareth not that he hath any at all: and in vaine do they argue, whether the Pope receiued directly or indirectly such gouernment, when it is doubtfull whether he receiued any or no. But I easily grant them by their dissenting about the manner to ouerthrow the

§. 82.
Bellarmino.

Cacerius 2-
gainst *Bellarmino.*

§. 83.

§. 84.

thing it selfe : that the confusion of tongues may againe seeme to happen in building their tower of *Babel*.

Then *Velbacellus*, somewhat more gently I pray *Patriota*. Although that I ingenuously confesse, while they thus egerly strue among themselves about the manner, and ouerthrow their owne opinions with mutuall contradictions, they seeme to leaue the Pope very small or no authoritie at all in temporalties. For *Cacerius* saith, *the Pope hath either ordinarie and direct authoritie to depose Kings as he is Pope, or he hath no authority at all. But he hath none direct and ordinarie, as he is Pope by Bellarmines assumption.* Therefore hee hath none at all by *Cacerius conclusion*. It were long, to set downe all the reasons drawne from Scripture, whereby *Bellarmines* hath vtterly overthrowne the direct and ordinarie authoritie of the Byshoppe, neither were it necessarie, because they may bee had in his fift booke he set out, so that men may thinke hee spake one thing and thought another. Which when he might not touch openly for offending the Pope, he did with sleights and deuises impugne, that he might by any meanes deliuer the truth.

For he seemeth indirectly, that I may vse his owne aduerbe, to take away all power of the Pope of depriving Princes. For if the Pope, as hee is Pope cannot directly, and ordinarily depose Princes, though the cause bee iust as *Bellarmines* saith; and yet as hee is the chiefe spirituall Prince, may dispose of kingdomes, taking them from one, and giuing them to another, if it be necessarie, for the sauing of soules, that is, indirectly in order to spiritualls as hee affirmeth; what other thing did hee closely insinuate, but that the Pope had no power at all to displace Princes? For *Saint Peter*, neither did, or could transfer any power but ordinarie. Besides it is plaine, that the Pope is no otherwise the chiefe spirituall Prince, but as he is Pope, so that what he cannot do as Pope, he cannot do as he is the chiefe spirituall Prince.

Which

Which *Carerius* concludeth against *Bellarmino*, and doth vrge it with this grant, that the Pope is properly called Gods Vicar.

Euer he is not faith he, the Vicar of Christ, or else he deposeth inferiour powers as Pope.

But he deposeth them not as Pope: by the witness of Bellarmine.

He is not therefore the Vicar of Christ by the conclusion of Carerius.

So *Bellarmino* gaue Christs Vicar so greiuous a wound, if we beleue *Carerius*, that he could neuer cure with all the remedies of his distinctions. And *Carerius* while he deckes him with strange fethers, spoiled him of those were his owne. Whom while hee ordeined Lord of the temporalties, hardly left him Lord of the spiritualties. In the mean time, when neither the direct, nor indirect power bee a matter of faith formally determined by the publicke sentence of the Church, as *Allanus* and *Conarnuius* confesse, there was no reason why *Saturnine* should call my friend *Blackwell* wretched *Apostata*, who neuer swarued from the Catholick faith; vnlesse by inueighing so bitterly against *Blackwell*, he vaunt himselfe to be of the contrarie faction.

Then *Patriotta*, I willingly behold *Bellarmino* and *Carerius*, as *Cadmoes* brethren, or the *Madianites* cutting one anothers throate. But I could more willingly behold the Pope, as a iacke-daw dispoiled of his Egles and Doves feathers which he hath stolne, which is of all his regall and Byshoply ornaments, wherewith hee hath so long ietted so proudly and terribly vp & down: but I leaue this cause to God, to be mended by him at his due time.

But truely *Baronius* and *Carerius* with all their faction doe flatter the Pope more grossly, but *Bellarmino* with his cunning opposition flatters him more smoothly, being the more dangerous enimie to Kings, because the more cloase. But that I often obserued the witty

§ 85.

old fellow crossing of himselfe with his owne trickes, and coynning those distinctions, whereby hee vnweaued those things which he had weaued before. O *Peuel-pean* skill of disputing. But while he doth touch kings crownes indirectly, and tels vs that it is all in the Pope, so that he thinkes it meere to belong to a spirituall end, he bewraith lesse malice, but greater craft.

Here *Argentine* who had kept silence from the beginning, looking earnestly first on *Saturnine*, then on *Velbacellus*, *Saturnine*, saith he, seemes to me, to bee more strickt in this matter, then is requisite, and *Velbacel* more loose and remisse: because he gaue too much authority, this none at all, to our most holy father, to suppress Kings when neede requires. This great Doctour of the Church therefore *Bellarmino* tooke a middle course, who first ouerthrew that infinite power of ordinarie and inherent gouernment: then retained that extraordinarie and borrowed authority in the Pope, least Kings like vntamed coultes, as it were, not hauing bitte and bridle should waxe too lustie, whom the most holy Pope might bring againe into the circle of religion and iustice, if once they began to start out, first with his counsell, and after, if that were relected, with some other moderate chastisement. Which would be the most safe course for Kings, and very auailable for subiectes.

§. 87.

Then *Carolus Regius*, this moderate chastisement of Kings, *Argentine*, as you call it, is their vtter ruine and rooting out if you vnderstand *Bellarmino* aright. For there lurkes vnder those Aduerbes certaine deceites, which subiectes haue found to be as damnable to them as Kings haue. For he bringeth in your Pope, whom one doth well tearme Satans Asse, with this his extraordinarie and borrowed power which he bestowed vpon him, curbing of Kings with a bridle, when the raynes lay on his owne necke, turning and ouerturning kingdomes at his pleasure, taking them from one and gi-

uing

Meanes of the
Popes great-
nesse.

uing them to another, when he thinketh good that it is for the order tending to spirituall good. And by what counsells he alwaies vsed, to take from Kings both their kingdomes and their liues, all histories do shew them to haue beene, by the emulation of neighbour Princes, the faction of subiectes, the treason of the nobles, and the superstition of the people. And doe you call this a moderate chastisement? And safe for kings, and good for subiects? Wherein as there are many things very vniust and vnworthy, so those are most of all, that hee tearmeth these wicked treacheries holy counsells, and pretendes that they tend in order to a spirituall end. And doe in that manner sowe the scruples of conscience, mingled with the seedes of treacherie in the harts of men, as if the graines of religion and rebellion had sprung out of one and the same blade. So it comes to passe, that the Roman faith at this day doth beget and nourish most dangerous faction both to Kings and subiectes, which so long is very demure and humble, till as a wise man obserues, it hath found the keye of power and authoritie. For as all faction which springs out of the heate of desire, is dangerous, so that is most dangerous which riseth out of the scruple of conscience. For when it riseth from desire, it is like fire, that taketh hold of stubble, which though presently it rise vp into a great flame yet soone being consumed is extinguished. But when it ariseth from the conscience, it is like fire, that heates iron, which getting his strength but slowly, keepes it surely; as a very worthy and a wise Senator left it in writing.

Wherefore that which *Bellarmino* said of the Oath of allegiance, that it was not therefore lawfull, because it was offered someway tempred, and qualified, that may more iustly be said of the Popes temporall dominion, as it is qualified and tempered by *Bellarmino*: knowe therefore *Argentine*, that such qualifications are nothing else, but Satans sleights and deceits, wherewith the

the maiesty of Kings is either openly or closely assailed, which Christ hath fortified plainly with his commandments. That these vaine pretences of Aduerbes are Satrans ginnes and stratagems, whereby vnder the colour of religion, he bringeth viter destruction both to your soules and bodies. But because you will not giue as good credite to vs, as to your owne men, and I think it not meete to take vpon mee *Velbacellus* part, I pray you *Calander* entreat your Confessour, that hee would lay open and vnfold the subtrill and hurtfull sleights & deuises of this working braine.

Yeelde so much, saith *Calander*, to the Catholikes your friends, *Velbacellus*, yeelde it to the Catholike religion, which is necessary to bee discerned from these false Catholike opinions, as you call them, lest the consciences of Catholikes be corrupted.

§. 89.

Then *Velbacell*, I will doe, saith hee, as you require me, in respect of my duty to the King not vnwillingly, but against the Popes inhibition not to willingly, howsoever it bee, I answer for the satisfying of the conscience sincerely, and for the Catholike religion not vn-
 firly.

The Oath of
 Allegiance
 and Supre-
 macy con-
 founded by
Bellarmino.

And I maruell much that *Bellarmino*, beeing a learned man, and of great wit, did confound the Oath of Allegiance with the Oath of Supremacy: but I am greeued at the heart, that the supremacy of the Pope, which he doth of right enioy in spirituall and ecclesiasticall causes, is so enfolded with the worldly government, which is in temporall and ciuill causes, that hee brings his lawfull authority in hazard to be lost. Adde thereto, that when he had ouerthrowen the direct dominion of the Pope in all temporall matters with sound reasons, hee did maintaine the indirect government in order to the spirituall, as hee speaketh, with such slight & flaggy arguments, that with this his playing fast & loose, hee seemes to haue left him no authority at all. Although other thinke otherwise: and thinke that hee
 doth

doth alwell submit Kings crownes to the Popes teete, as *Baronius* doth. But let it bee as euery man takes it. Hee cannot directly take away the crownes from Kings. What then? but he can indirectly: hee cannot as Pope ordinarily depose Kings, but extraordinarily he can, as hee is the cheife spirituall Prince: Hee hath not inherent authority: but that is fetcht else where: much forsooth: what matter is it with what authoritie Kings be cast off, if they may be cast off by the Pope? But they be worse then mad, who subiect the crownes of Kings to schoole-distinctions.

§ 90.

Heere *Saturnine*: But although, sayd hee, it please you to scoffe at the distinctions of Catholike Doctors, yet I hope you will not deny that the Pope is Lord of all the temporaltyes, which doth belong to the Bishopricke of Rome.

But that England & Ireland are portions of *Peters* patrimony, and the Bishop of Romes temporalties, it is plaine by the articles of agreement betweene *Alexander* the third, Pope of Rome, and *Henry* the second, King of England, agreed on in the yeere of the Lord 1171. who when he was absolved by the Pope, for the death of *Thomas* of *Becker*, did covenant that none should afterward accept that Crowne of right, or should be acknowledged for King, till hee had his confirmation from the cheefe pastour of our soules. Which covenant was renewed in the yeere 1210. by *John*, King of England, who had confirmed the same by oath to *Pandulphus*, the Popes Legate, at the request of the Barons and Commons, as a matter of great importance, to preserue the common-weale, to keepe it from the vniust vsurpation of Tyrants, and to auoyd other mischeefes, whereby before they had smarted, and to preuent that they fall not into the like againe, by the default of any wicked King thereafter. Wherefore if it bee honourable and pious for the Bishop to dispose of the kingdome, being made tributary, why may hee not likewise depose a re-

S. 91.

England not
tributarie to
the Pope,
neither can
bee.

So it is a spiri-
tuall action,
but a diabo-
licall.

fractory and a disobedient Prince?

Then *Velbacellus*, you alleadge, saith hee, a worme eaten and ridiculous charter, whereby you make the King of England Tributarie to the Pope, which was neuer done : and if it were, it neither could, or ought binde the successours Kings of England. For Rome neither can, nor euer could at any time shew such a grāt, as *Thomas Moore* that great Catholike doth argue : and if it could, it was to no great purpose, for no King of England might at any time giue away England to the Pope, or make his kingdome tributary, though he were so disposed. Therefore let vs passe by that counterfet compact, and that friuolous deuise, and let vs returne to the matter in hand, The question is not *Saturnine*, of the true temporalties of the patrimonie of *Peter*, but of the true temporalties of the patrimony of Kings, the soueraignty whereof either directly or indirectly is giuen to the Pope, and it is giuen either by Law diuine or positiue : and therefore the temporalties of Kings doe no more belong to the Pope, then the temporalties of *Peter* belong to Kings. And every King may as well depriue a Pope, as any Pope may depriue a King. And an Emperour may as well be called Lord of all the spirituallties, as a Pope Lord of all the temporalties. But God hath distinguished these, giuing the spirituall swords to Popes, and the temporall to Kings, as *Bellarmino* himselfe seemeth formerly to confesse : who if hee had beene still the same man, hee would neuer haue placed Popes to be Lords of temporalties indirectly, for order to the spirituals, and haue rooted and cast them out as Kings, and haue attempted any euill against them by their agents, either subiects or strangers, when place and occasion was offered, if they thought it available to spirituall good : as if he thought the murder of Kings to be a spirituall action, which after some sort may bee sayd with a distinction, that the spirit of God doth not direct and gouerne such bloody counsels.

counfels, but the spirit of Sathan. Who if hee goe forward as he beginnes, and vse the pen of such a man as *Bellarmino* is, it is to bee feared (I will speake plainly, what I thinke truely) it is, I say, to befeared that blood will ouertake blood: and that Kings will imitate *Charles* the fifth, who when *Clement* the seventh beganne to grow proud, beleegred Rome with his armie, and battered the castle of Saint *Angelo*, not with arguments, but with cannon-shot.

But why, added the Cardinall to his aduerbe indirectly, other of the like force, incidently and casuallly scene? as if he should say, although the Pope as hee is Pope, cannot ordinarily, no not vpon iust cause depose a Prince, yet as hee is Lord of the temporalities, incidently and casuallly he may change kingdoms, and take them from one, and giue them to another, if not as the politicke Prince of the Church, yet as the cheefe spirituall Prince, whether I say hee doe not lay trappes for Kings, whereby they may more certainly of a sudden be surprized. Theeues haue not an ordinary power to breake vp houses well fenced, or to robbe trauellers by the high-way-side being well accompanied, but they haue power casuallly to do both: when they light vpon houses that be but sorrily defended, or trauellers that be ill appointed. So hee denieth that the Pope hath ordinary power to depose Kings, and to cast them off, but grants that hee hath a power accidentary and casuall, whereby he may either with his owne, or others forces, or with the secret deuices of his part, by any meanes ouerthrow kings, when they least suspect it, and finde them most weake and feeble, looking for no such matter. What is this else but to make the Pope *Machianils* scholler, sometime playing the Lyon, sometime the Foxe, attempting the destruction of Kings with whom he is displeased, either by force or fraud, as hee can casuallly bring his purposes to passe, and swallow vp Kings, as it were, their prey? which without doubt is

*Bellar. de Rom.
Pont. tit. lib. 5.
cap. 6.*

§ 92.
Bellarmino
dangerous
ad uerbes.

farre from the holy fathers minde : but so it sometimes fals out, that wicked men being deceived by such distinctions do abuse the opinions of learned men against the Popes will to the ruine of Princes.

§ 93.

Therefore *Calander* and *Argentine* if you will bee aduised by mee, put out of your mindes and consciences, this bewitching and ouerthrowing diuinity; you may doe better to goe the plaine, and the Kings highway, directed by Christ and his Apostles, and shewed vnto you erewhile by *Patriots* : and auoyd these by-pathes and dangerous downfals, that you may liue and die with the honor of your families, and safeties of your consciences.

The second
foundation of
obedience
the practise of
Christians, &
chiefly of the
Ro. Bishops.

Then *Patriots*, I wish it, I wish it, sayd hee, with all my heart *Velbacell*, that you vnderstand all the mystery of iniquity aswell as you vnderstand this part in controuerſie, I will cleare your eye-sight with an oymntment, as olde *Tobies* was. And being warned by you, I will shew you the right way of obedience, prescribed by Christ, and trod forth by the footsteps of the ancient Christians, and cheifely of the Bishops of Rome, that I may finish that I promised, that it may appeare what predecessours the Bishop of Rome had in the better ages, and what in the worse : who were so far off from hauing power in the tēporalties, that they had it not in the spirituals, & they who vaunt themselues now to be Lords ouer kings, acknowledged theſelues to be their seruants, as I will make it plain out of your own histories.

§ 94.
How the
Pope grew
great.

And when I often thinke of the former times, it is doubtfull to mee whether the Bishop of Rome grew greater by the pietie and obedience of his ancestors, or by their impietie and rebellion : or whether he attained greater power and wealth by the munificence of former Cæsars, or by the ouermuch patience of such as succeeded : for when as the ancient nobleneſſe of that Imperiall citie, and the great estimation of the Apostolike See, and the inuincible holeneſſe of thirty Martyrs had

had first made him famous : then the great fauour of Christian Emperours, and the syncere faithfullnesse of the Bishops, and their dutifull obedience did so highly promote and aduance him, that hee did easily obtaine the primacy of order among all the other Bishops. And you might perceiue for the first sixe hundred yeeres, at the least, vertues in the Bishops contending with vertues, patience with obedience, and constancy with learning : and you could hardly know whether they were more famous for the glory of their zeale and martyrdom, or for the commendation of their knowledge and obedience. So great was the fauour of Emperours, so deadly the hatred of Pagans, so exceeding the loue of Christians was toward the Bishops, that you may well doubt whether their crueltie did more purge and refine the Bishops holinesse, or this ouer-lauish bounty did infect and corrupt it. Whence came that notable speech of *Tertullian*, *The blood of the Martyrs is the seed of the Church*, as well as that of *Augustines* : *Religion brings forth riches, and the daughter eat vp the mother*. Which I thinke was not spoken to that end, as though the subsequent peace had cleane extinguished that primatiue zeale, which persecution had raised vp, but rather cooled & abated it : for as the Bishops for 300. yeeres, to *Syluester*, performed passiue obedience to the Heathenish Emperours : so before and after *Boniface*, for 500. yeeres they performed actiue obedience to Christian Emperours. And when as either an Hereticke, or an Apostata, or a Tyrant posselt the seate of the Empire : yet by the doctrine of Christ, when they might not doe that the Emperour commanded, they would suffer that the Emperour inflicted.

The histories are extant which shew that the Emperours were acknowledged supreme Lords, euen in things spirituall, by the Rom. Bishops, & that they were reuerenced & obeyed, not with a constrained, but voluntarie obseruancie, not with a counterfet, but sincere hum-

Popes for their excellency first had primacy of order.

§. 95.
Popes subiect to Emperors.

Meliades.
Ensch. l. 1. cap. 5.
August. lib. 1.
con. Parmen.
Epist. 162. &
alibi Reticio.
materno. Ma-
rino.

§. 96.
Theodor. lib. 5.
cap. 23.
Damasus, Siri-
sius, Anasta-
sus.

Innocentius.

bleuesse of minde. Did not *Meliades* the Bishop of Rome acknowledge *Constantine* the great to be supreme head in things spirituall, and did he not humbly obey him, when as hee, as the Emperour commanded, together with others, did heare the cause of *Ceciliannus* and *Donatus*, about the choice of a Bishop, committed by the Emperour, not to himselfe alone, but to other Colleagues? who when as *Donatus* first appealed from the sentence of *Meliades*, hee committed the whole matter againe to bee discusied by the Councell *Aralatense*, called together by him, excluding *Meliades* out of it: from which Councell when *Donatus* did the second time appeale, because *Ceciliannus* had receiued his ordination from *Felix*, hee referred *Felix* businesse to *Eliaunus* a ciuill Magistrate: to whose sentence when *Donatus* would not stand, the Emperour called the whole cause before himselfe and determined it. *Meliades* was farre from the soueraigntie of all temporalities, when the Emperour committed an Ecclesiasticall cause, first to him and other Delegates, and after appointed second Iudges, and lastly called the whole cause before his Royall Maiestie, and by himselfe determinied it *Meliades* being excluded.

Damasus, Sirisius, Anastasius, did they not acknowledge *Theodosius* the elder their supreme Lord, and most humbly submitted themselves vnto him, when as *Flavianus* was grieuouly accused before the Emperours Maiestie, that hee had intended vpon the See of Antioch against the canons of the Church, was freed by the Emperour against their willes, and commanded to returne to his countrey, and feede his flocke committed to his charge?

I thinke *Innocent* did acknowledge *Arcadius* sonne to *Theodosius* his supreme Lord, when we was an humble suter to the Emperour, that hee would command a Councell to be assembled for the examination of *Chrysostomes* cause: whom for all that the Arrian Emperour did

did reiect in a good cause, and sent away his messengers with reproach, as perturbors of the Western Empire, draue *Chrysostome* farther off into banishment, publisht a decree wherein he inflicted a penalty of deprivation vpon all Bishops, who fauoured either *Innocent* or *Chrysostome*, and would not communicate with *Atticus*, *Chrysostomes* successour. *Innocents* cause was the better at that time, but *Arcadius* authority was the greater. It was then no new matter, that the Bishops of Rome were humble supplicants to Emperours: so farre was it that they had rule in ciuill causes.

Leo the Bishop did humbly entreat *Theodosius* the younger to command a Councell of Bishops to be called together in Italy, to repress *Entiches* heresie, which place the Emperour would not heare off, but assembled the Councell at Ephesus: where when *Dioscorus* the Bishop of Alexandria had oppressed the truth, and confirmed *Entiches* heresie, and had cast out Orthodoxall *Flavianus* from his Bishopricke of Constantinople, *Leo* did the second time earnestly entreate the Emperour that he would command a generall Councell to be gathered in Italy, which for all that *Theodosius* would not grant to the good olde man. If at that time the Bishop could haue commanded the Emperour, what neede had hee to entreate him? if the power of assembling Councils had beene in *Leo*, why did he giue such deep sighes? why did he shed so many teares, wherewith he might moue the Emperours gentlenesse in that businesse? which when hee saw was denied him in so great an hatred of the Christian faith, why did not the Lyon beginne to roare, and affright the Emperour with excommunication? why did hee not cast him out of his throne? why, if hee might haue done it lawfully, did hee not deale with him by threatnings, or by force of armes? but then the Bishops of Rome did attempt all things with prayers and teares, not with threats and weapons.

When

*Nicephor. lib.
13. cap. 3.*

§ 97.
Leo Epist. 9.

Epist. 24.

Epist. 43.

When *Theodosius* was dead, he did as humbly and as earnestly entreat *Martian*, who had gathered together the Chalcedone Councell, that with his Imperiall decree hee would disanull the Councell of Ephesus, and command the Chalcedone Councell that they should not swarue from the Nycene faith. *Leo's* piety, certainly, was great, farre greater then his authoritie: but his piety, at the last, obtained that it required. Wherein *Leo* was not superiour, but happier, in that the Imperiall authority was answerable to the Bishops holinesse.

§ 98.
Gregor. 2.
Epist. 61.

Gregorie the great did humbly tell *Mauritius* the Emperour, that the charge he enioyned him, as hee thought, was vniust, and yet being commanded, did publish the Emperours decree. *I did* (said hee) *performe my duty each way, who both gave obedience to the Emperour, and for God deliuered my minde what I thought.*

Lib. 5. Epist. ad
ora. de bal. filii
tradendū.

I thinke he did imitate *Ambrose*, whose answer to *Valentinian* the younger, being an Arrian Emperour, is very memorable, being commanded to allot one church in Millain to the Arrians, which though he condemned the thing, granted. *I will* (said hee) *neuer willingly part with my right, and being compelled, I haue learnt not to resist.* So keeping a sincere conscience to God, denied not obedience to the Emperour.

Let the Bishop of Rome now goe and learne modestie of those ancient Bishops, at least of his owne predecessors, but especially of their great *Gregorie*: who acknowledged *Mauritius* the Emperour, from whom *Iohn* of Constantinople had receiued the title of vniuersall Bishop, to be his most reuerend Lord, and himselfe his servant, as manie had done before him. But *Gregorie* the great did more lessen and abase himselfe, who am I that *speak to my Lord, that am but dust and a worme?* (how far off was this worme from deposing of Lyons) which he professed not with a fained, but sincere humblenesse of minde, and submitted himselfe to his Lord, not with a
(shew

shew of humility, but with a necessity of duty: vnlesse peraduenture you will imagine *Gregorie* to be a dissembler, reuerencing the Emperour with fained, not true obedience, and submitting himselfe in iest rather then earnest.

But after that *Boniface*, *Gregories* successour, had from *Phocas* obtained the title of vniuersall Bishop, the Bishops perchance did denie their obedience to Emperours.

No indeede: for *Agatho* when *Constantine* did call diuers learned and holy men out of the West, who should communicate with the Greekes in the sixth generall Councell, about the truth of religion, he writ back, that hee had sent his fellow-seruants to his most excellent Lord, according to the most holy decree of his Princely Maiesty, and the duty be ought vnto him.

Our submission hath obediently performed, which is by you enioyned, and in another Epistle, all the Bishops (saith he) both of the North and of the West, the Christian seruants of your Empire, doe giue thanks to God for your religious minde.

Yea truly, two hundred yeeres after the vniuersall title, when the Empire was translated out of Greece into Germanie, when it did reside in the family of *Charles* the great, who had left the Pope great possessions in Italy, how dutifull and humble did the Pope shew himselfe to *Ludouike* his sonne, and *Lotharius* his nephew?

The submission of *Leo* the fourth, Bishop, that wee may make short, is famous and notorious, which hee shewed to *Ludouike* and *Lotharie*: Wee, if wee haue done anything (*Leo* the Bishop writing to *Lodouike*) and haue not dealt iustly with them, ouer whom we be placed, whatsoeuer is done, amisse we will amend at the discretion of your Excellencie: beseeching your Maiestie, that you would bee pleased to send those, who in the feare of God may strictly examine, not onely those things whereof we are accused, but all other our dealings both great and small.

Kk

Heere

§. 99.

§ 100.

*Caus. 2. quest. 7.
cap. Sic nos.*

Ibi ca. Petrum.

Distinſt. 10. de
cap. Caro. Ludo
& Laico.§. 101.
Popes grew
greater by a-
bundance, &
diuifion of
the Empire.

Heere we haue the Emperour the Popes correctour in great matters and small.

But this was, you will ſay, no part of the Popes duty, but a diſpenſation of the Popes humility. Iudeede *Gratian* doth ſpeake ſo ridiculously, as if the Biſhop had ſubmitted himſelfe in ieſt, for a mocke to the Emperour, and not in earneſt and of bounden duty.

Did he afterward in ieſt, or with voluntarie humility ſubmit himſelfe to *Lotharius*, and not rather in all duty & obſeruancie, when he promiſed that he would inuio- lably obſerue all the Eccleſiaſticall lawes of *Charles, Lu- donike* and *Lotharius*, and did ſwear not onely preſent obedience, but for ever after?

The Biſhop of Rome was then, as you ſee, the Emperours ſubiect and ſeruant. He did humbly ſupplicate the Emperour, as his Lord, hee did not proudly com- mand him as his ſeruant. He did obey, hee did not re- ſiſt: and that not a Catholike onely, but an hereticke alſo, and that an Arrian. Hee gaue honour to his per- ſon, he offered no wrong to his crowne. Hee kept his lawes, hee did not gaine ſay them. And hee receiued Eccleſiaſticall canons from him, himſelfe ſet downe none. Hee did performe the Oath of obedience, hee did not then free others from keeping it. The Emperours themſelues were not onely, but their Lieutenants alſo, were the Biſhops of Rome Iudges and Correctours, in all matters, both ſmall and great. The Popes therefore were not then their Iudges and Controuersers. They were not as yet Lords of the ſpiritualties, much leſſe of the temporalties, as they are now rearm'd by their Claw-backes.

At the laſt, being enriched and furniſhed with the temporalties of Biſhops & Kings, by little & little they began to wax proud againſt their Lords & Patrones: & grew very great by the diuiſion of the Empire, the departure of the Emperour out of Italy, the diſſenſion of Kings, and the rebellions of the people.

Gregori

Gregorie the 7. was the first as *Frisingenſe* teſtifieth, 1600. yeares after Chriſt, that curſt *Henry* the 4. Emperour with excommunications, and ſtayed to ſer him beſide his kingdome: and to that end looſed his ſubieſtes from their oath of obedience. Whoſe next ſucceſſors followed his franticke humour: Who as *Hildebrand* had ſtirred vp firſt *Rodolphus*, then *Hermannus*, after that *Ecbertus* all ſeruants againſt their Soueraigne, and laſtly *Courad* and *Henry* ſonnes againſt their father, all of them being bound with an Oath of fealtie, and theſe beſides with the bond of nature.

But the Author of this tragedie *Gregorie*, foure yeares after being forſaken by his owne people, with a ioynt conſent of all was caſt out of his Popedome. And being at the point of death, as *Sigebert* found it written of him, one of his twelue Cardinals whom he chiefly fauoured being cald vnto him, hee confeſt to God, to S. *Peter*, and the whole Church, that hee had greiuouſlie ſinned in the adminiſtration of the paſtorall charge committed vnto him, and that by the inſtinct of the Deuill he had raiſed diſcordes and warres among men, as *Benno* the Cardinall writeth.

I am not ignorant that the Italian writers of malice againſt the Emperour, did go about to hide and diſſemble the faults of their Pope with the greateſt skill of lying that might be. Who can giue credit to *Blondus*, *Fulgoſius*, *Trithemius*, and other writers of ſmall account, either of a later time, who were borne ſome hundred yeares after theſe things were done, that either for fauour, or hatred as *Blondus*, or for ignorance as *Fulgoſius*, and *Trithemius* the Abbot they might eaſily over-reach? who I ſay can credite theſe men aſcribing falſe praiſe to *Hildebrand*, when as his owne Abbots and Cardinals, who were not onely earwitnesses, but eyewitnesses of the whole tragedie, who had a purpoſe not to honour the faulces of men, but defend the ordinance of God, branded him with deſerued infamie?

Gregorie the 7. the firſt that excommunicated & curſt Emperours.

Sigeb. in ann.
1084.

Viſſerg. in an.
1089.

Gregories fall.

In the life of
Greg. 7.

and writ that the chiefe Author of rebellion and perurie was put besides his Popedom? and that hee troubled the world being moued by the instinct of the Deuill, as hee confessed vpon his death bed? And may we not now maruell, that this Byshop who followeth his outrage, may not feare his ruine? Who hath stirde vp Tyrone against King James a most mercifull Prince, as he stirred vp Rodolphe against Henry the Emperour.

§. 102.
Rodolphus
ruine and re-
pentance.
Vnsbergen: in
ann. 1080.

But Rodolphe the cheife Actour, when he beheld his right hand cut off in the skirmish, and ready to giue vp the Ghost, fetching deepe sighes, is said to speake thus to the Byshops that stood about him, as *Vnspergens* sette cordes: Behold this is that right hand, wherewith I swore fealty to Henry my soueraigne Lord, and now as you see shewing the truncke of his arme I leane back his Kingdome and this present life. Whose end I wish to Tyrone that most treacherous Traytor, but I wish him his repentance also.

In ann. 1080.
Hildebrands
reuelation.

Sigebert writeth that *Hildebrand* by a reuelation from heauen, as he said, foretould the death of a false King that yeare wherein Rodolphe was slaine. He vnderstood him to be Henry. But Henry fighting with his Saxons returned Conquerour, and Rodolphe the false King died. If this were a true Reuelation, as *Gregorie* said: God as he foretould did thus punish Rodolphe the false King whom *Gregorie* had raised vp against his Lord: if it were not a diuine Reuelation, but some diuelish familiaritie with the spirits, what a holy Saint was this man whom you so commend, who had such acquaintance with the Deuill, who deceived and betrayed the franticke humor of this his hellish Scholler.

§ 101.
Hermannus
ruine.

That same treacherous head likewise of *Hermannus* being broken by a stone cast from a tower by a womans hand, his braine being dashed in peeces and running about his eares, frighted and scattered the armie following the ensignes of his treacherie.

Ecbertus ruine.

Ecbertus flying out of his throne into a suncke hole to saue his life, lost it.

Conradus

Conradus the elder sonne being rightly disinherited of his fathers kingdome which hee had betrayed died miserably.

Conradus ruine

Henry the younger sonne being instructed by the Popes lesson, to breake his oath wherewith hee bound himselfe to his Father, first leuied an armie against his Father; And when by the intercession of diuers of the nobilitie, who regarded the sunne rising more then the sunne setting, the quarrell seemed to be ended between the Father and the Sonne: the sonne allured the Father with promises, teares and Oathes, to enter into a castle, whom he receiued as an Emperour, but detained as a prisoner, and made him this offer, that either he should resigne his crowne, or his head. O most periurde and vilanous parricide: O most wicked scholler of a wicked master.

Henries treacherie against his father.

That stone which *Gregorie* the 7. first moued against *Henry* the 4. Emperour, with his ouerthrow as it appeareth: the same other Popes afterward haue not left off to cast downe vpon other Emperours, and Kinges, sometime with no better successe, alwaies with no lesse disgrace to the Church. As *Aurian* the 4. and *Alexander* the third, against *Fredericke* the first, *Honorius*, and *Gregorie* the 9. and *Innocent* the 4. against *Fredericke* the 2. two very wise, deuoute, and valiant Emperours that we name no others.

§ 104.

For *Adrian* the 4. an agreement being made with the Cardinalls and *William* King of *Sicely*, and other peeres and cities of *Italy* that they should expell *Fredericke* the first out of *Italie*, first cast out his bolt of excommunication. And when a flie shortly after had choakt *Adrian* as he was a drinking, *Alexander* the third persecuted the Emperour in the same footsteppes, hee sent out his Cursitors out of his owne bosome, who should sollicite *Crema*, *Placentia*, *Verona*, *Mytaine*, *Brixia* to rebellion; he did more incense *William* the King of *Sicely* his aduerfariie to assault *Fredericke*. He did corrupt *Henry*

Adrian against *Fredericke*.

Choakt with a flie.

Alexander
trod vpon the
Emperours
necke.

§ 105.

As Cardinall
Wolfe deale
with King
Henrie the 8.

Fredericke the
second had
good successe
against the
Pope.
Pla. in Greg. 9

Duke of *Saxonia* and made him forsake his soueraigne in the field; hee raised vp the French, the English, the Spanish and the Venerian to molest and vex him: with these deuises, and engines he endeauored to stripp the Emperour of his kingdome and his life. But God did so blesse and assist his seruant *Fredericke*, that he tooke the cities of *Italy*, and ouerthrew them, droue the treacherous Duke out of his dukedome, and the Pope from his Popedome, and made him flie to Saint *Mark* at *Venice* vnder the habite of a Cooke. Although hee afterward being moued by naturall affection, to release his sonne out of captiuitie, suffred himselfe to bethere trod vpon by *Alexanders* feete. Which base indignity was not so reproachfull for the Emperour to suffer as for the Pope to commit.

It is not requilite to touch the causes why the Popes thought meete that *Henry* the 4. Emperour and *Fredericke* the first should bee depose; whenas there was no lawfull power or iust reason for any Popes at any time to depose Emperours. *Adrian* the Pope that followed, was displeased with *Fredericke* the first, because the Emperour had set his name in his letters before the Popes name: because he forbade the Cardinalls vnder the colour of visiting the Churches to robbe and to spoile them: i. because hee withstood the Bishops ambition and avarice. As *Gregorie* the seuenth set vpon *Henry* the fourth, that hee might transferre the donation of byshoprickes taken from the Emperour to himselfe, so *Adrian* to exempt the persons of Bishops, whereby neither in respect of their benefice, or duty they might adheare to Princes.

The like causes did incense *Honorius* and *Gregorie* the 9. and *Innocent* the 4. against *Fredericke* the second his Nephew, whom God did assist being so vnworthily abused, that hee handled the treacherous Cardinalls according to their deserts, plagued the Popes and his Priests, shut vp *Gregorie* the ninth, and brought him to
that

that miserie that he died in great anguish of minde.

Let the Pope take heede lest if hee Gregorize with Princes, Princes Henrize, and Frederize with Popes.

Neither is *Innocent* the 4. therefore the more happy man, that by the name of the Church, the power of the keyes, the discord of princes, the negligence of Byshoppes, the superstition of the people, he droue *Fredericke* the second out of his Empire and provided two other to bee chosen in his roome. For if they had not preuailed more with conspiracies and poysonnings, then elections: they could neuer haue surprized *Fredericke* that noble Prince. But at last hee was taken away by poyson as he returned into *Apulia*. Whereof when he seemed to haue recovered, hee was choaked with a pillow, by *Manfred* his bastard sonne, as hee lay in his bed.

These bee the actes of Popes whereby they ruinate Princes, and so highly aduance their Popedome: Excommunications, wherewith as with hookes they catch after kingdomes, and as with whippes to scourge kings, open rebellion whereby they tosse Princes vp & down as balles with their feete; and secret conspiracies, whereby as with ginnes they lay for and entangle Princes, and take them vnawares, that they may more couently take them out of the way by poyson.

That there is a great doubt as I said, lest whether the Byshoppe of Rome grew more by the vertue and obedience of his predecessors, or by their treacherie and wickednes: whether by the beneficence of former Emperors, or patience of the later, he is come to that height and toppe of greatnesse that the world wonders at.

I haue now laid the two foundations of obedience toward a King whatsoever he bee, and of the featie of their subiectes. One in the perpetuall and vchangeable decree of Christ, the other in the perpetuall practise of the ancient Christians, and chiefly of the Bythops of Rome, for eight hundred yeares at the least till worldly ambition

§ 106.

Cennius.
Theobaldus.
Franciscus.
Guilelm. de
San. Senerino.
Pandulphus.

Cassini. in
Freder. 2.
Fredericke
murdered.

The popish
engines a-
gainst Princes

§ 107.

The defence
of Popes.

Causa: 15 qu. 6.

*alius Plat. in
Zach. 1.*

*Frising. lib. 5.
cap. 22.*

ambition had cleane put out all pietie and religion.

Here *Saturnine*, that I may omit saith he, other things (least our disputation be ouerlonge) which you haue collected out of histories concerning the Bishoppes of Rome, that one I cannot passe ouer, that you said that *Gregorie* the 7. whom you defaced as much as you could, was the first Authour that excommunicated and deposed Kings.

For both *Leo* the 3. Emperour was excommunicated by *Gregorie* the 2. and plainly depriued of all his temporalities he held in *Italy*, and the Greeke Emperours were remoued from the Empire by *Leo* the third Bishoppe of *Rome*; for defect in religion, and forsaking the defence of the Church, and the Empire translated to the *Germanes*. For who knoweth not that *Childricke* the French King was deposed by Pope *Zacharie* the first, as foolish and vnprofitable, and *Pipine* appointed in his place? as it is cleare in our law, and *Plasma* writes that by his authoritie the kingdome of France was adiudged to *Pipine*. And *Frisingensis*, which Author your selfe do follow, writes that *Pipine* was absolved by Pope *Stewen* from the Oath of fealtie, which hee had giuen to *Childricke*, and the other peeres of France likewise, and that the King being shauen and thrust into a Monasterie, *Pipine* was annointed King. More then that, *Gregorie* the great, whom erewhile you called a worme in respect of the Emperour, did bring the same into practise whereof we now speake, foure ages before *Gregorie* the 7. for in the charter of a priuiledge granted to the monasterie of *Saint Medard*, he so decreeth; *If any king, Prelate, Iudge or other secular person whatsoeuer do violate the decree of the Apostolicke authoritie and grant, of what degree or state soeuer hee bee, let him be deprined of his honour.*

Wherefore in that you depraue *Gregorie* the seventh that most holy man being dead, because he was the first that offered to depose *Henry* the 4. Emperour, a man full

of

of dishonest lust, infamous for his adulteries & whoredomes, which his verie freinds could not denie, as *Auentine* writeth: truelie it bewraies both great ignorance, and singular malice in heretickes. And, that I may not heape manie things together, wherwith the histories of thosetines haue set forth the fame and glorie of *Gregorie*; the forme of his election, as it is set downe by *Platina*, *Sabellicus* and other writers, doth easily shew what kinde of man hee was. Wee haue chosen this day, being the 22. day of May, in the yeere of our Lord 1072. for the true Vicar of Christ, *Hildebrand* the Arch-deacon, a man of great learning, great holinesse, wisdom, iustice, constancie, religion. The commendation of *Lambert Schafnabergensis* is extant, wherein he writeth, that those things which were vsually brought to passe by the prayers of *Gregorie* with signes and wonders, and most feruent zeale for God and the lawes of the Church, doe sufficiently defend him against the venomous tongues of all slanderers.

And what other authors write, euen the Germanes themselues, of *Gregories* enemy, infamous for adultery, simonie and other trespasses, what shall need to speake? *Marianus Scotus* is witnes, that *Gregorie* the 7. moued with the iust outcries of Catholike men, who mightily spake against the sauagenes of *Henries* impietie, did for the same excommunicate the Emperour, but principally for his simonie, in buying and selling of Bishoprickes. And this act of the Pope, did greatly content Catholikes, but displease them who were ready to buy and sell benefices, and fauoured the Emperour.

I might alleadge the same for *Adrian* the fourth, and *Alexander* the third, against *Fredericke* the first, and for *Honorius*, and *Gregorie* the ninth, and *Innocent* the third against *Fredericke* the second, but that I remember, you gaue vs a caueat, that the question betweene vs was not about the quality of the person, but about the right of power. I might shew also if it were not ouer-

L 1

long

The Emperour
Henry the 4.
slandered.
Auenti. lib. 4.
Anna. Boio.

Author. 3. con-
uers. Angli. par.
2 cap. 7.

Gregories false
praise.

Marian. Sco. i.
chro. an. 1075

S. 108.

long, that those verie Romane Bishops themselves, whose humility and obedience you commended, did performe the same, not with any preiudice of their right, but for want of power to resist the hereticall and tyrannous Emperours. I might alledge likewise nationall Councells and Parliaments also, which did alwaies approoue the necessary and iust correcting and deposing of such Emperours and Kings, as you name, by the Popes censures.

§ 109.

Leo the Emperour, how deposed by the Pope.

Zonar. an. Tom.
3. in impera.
Leo. Isaur.

§ 110.

Vitherg in an.
718. Sig. art.
in an. 731.
Blond. dec. 2. l. 1
Sabell. Enne. 8.
lib. 8. Auentin.
Anna lib. 4.
fol. 344. &
Sigebert. in an.
801.

How the Empire was translated to the Germans.

Then *Carolus Regius*, it is prettie, said he (which the Oratour obserues) to put ouer the businesse till another time, when you haue no more or better matter to alledge though you would. But that I may breifly answer the obiection, that *Leo* the 3. Emperour, was deprived of all his temporalties by *Gregorie* the second, which he held in Italie, certainly if we diligently search the historie, although the reuolt of the Italians from *Leo* the Emperour of Constantinople, may seeme to be the act of *Gregorie* the second, as historians testifie, because it made much for the Bishop, to haue the Emperours wings clipt in Italy: yet it nothing belongs to the controuersie in question: for the Pope did it not as the minister of excommunication, but as the head of rebellion; neither as a Bishop without the rest, but as a Rebelle with the rest, not with that vniuersall authority, which he now claimeth, but with a popular sedition.

But the Empire was translated from the Greekes, by Pope *Leo* the third, to the Germanes. Not so. For the Empire was translated, not by the Popes keyes, but by the decree of the people of Rome, as your owne historiographers testifie, neither for religions sake, but for respect of ciuill iustice: for the Romanes who had in purpose reuolted long since from the Emperour of Constantinople, who perceiued themselves to bee forsaken of the Grecians, and exposed to the inrodes of the Lombards, taking that occasion, because a frantick woman, that is, *Irene* the mother to *Constantine* the sixth, had

had put out her sonnes eies; and taken awaie his crown, all of them with one applause chose *Charles* for their King, crowne him by the hands of *Leo* the Pope, and salute him *Cæsar* and *Augustus*.

Neither did the Pope depose *Childericke*, the French King, but gaue consent to the Peeres and people of the Kingdome, deposing him, who making much of *Pepines* prowesse, and being weary of the Kings silly weaknesse, *Zacharie* the Pope being first consulted withall, and the title of a King taken from *Childericke*, that all hope of ruling might be taken from him, shaued him for a Preist, and chose *Pepine* for their King. He was therefore set besides his Kingdome, not onely by the Popes consistorie, but the councell and consent of the Peeres and people, for that hee was vnprofitable for the kingdome, as you obserued: how iustly I doe not dispute, onelie I shew, that not by the excommunication of the Pope, who could neuer haue brought so great a matter to passe, but by the ioynt-consent of the Nobles and people, he was put from his Kingdome, and *Pepine* and his posteritie substituted in his place.

For whereas you said that *Gregorie* the great, brought the deposing of a King into act: that is verie ridiculous: for I demand what King he deposed? you take exception, that he farre before is deposed by him, whosoever for time to come, doth breake the priuiledge of that house so long as the world endured. And therefore hee deposed Kings, not onely before they were crowned, but before they were borne. But the proposition that you defend, is as false, as the reason you alleadge is frivolous. What King soever doth infringe the priuiledge of the monasterie of *Medard*, let him be depriued of his honour. Whether is this rather a depriuation of a King, or an imprecation? Addewhich you omitted, and let him be damn'd in the lowest pit of hell with *Iudas* the traytour. If the Pope haue power out of this place to depose a King, he hath likewise power to damn

§. III.
Sabell, *Inno*. 8.
lib. 8.

Childericke: not
deposed by
the Pope.

§. III.

him. But he hath not power to damne him, therefore he hath not power to depose him. Are you well in your wits, who take a vow for a censure; and the forme of imprecation, for a sentence of deprivation, a former curse, for a reuenge following?

§. 113.

And you neuer can sufficientlie adorne and set our *Gregorie* the seventh, your sweet delight, and that worthily, for that he shewed himselfe not onely a traytour, as you are your selues, and desire to make others like your selues; but also a capitaine and ring-leader of all treason, to promote the glorie of Preists, with diminishing the credit of the people.

Gregorie condemned, and for what,

For those praises which you laie vpon *Gregorie*, and those reproaches you cast vpon *Henric*, doe nothing either helpe your cause, or hurt ours: but I wonder that this good Arch-deacon, as you call him, proued so bad a Bishop, that all the Germane Bishops almost did condemne him in the Councell of Wormes, of monstrous periuries, strange mis-behaviours, and diuers outrages in his life. But the Italians did acquit him. Not so neither. For thirtie of them beeing assembled at Brixia, after they had receiued Ambassadours and letters from nineteene Bishops, who had consulted at Mentz, with the Nobles of Italy and Germanie, did publikely testifie, that *Gregorie* did most impudentlie intrude himselfe into the See Apostolike by deceit and bribery, did peruert all Church gouernment, did trouble all gouernment in the Christian Empire, did attempt the destruction both of bodie and soule of a Catholike and peaceable King, and maintained a periured rebell against him. Nor being therewith content, at last adiudged *Hildebrand* a most shamelesse person, committing sacriledge and robberie, defending periuries and murders, calling into question the Catholike and Apostolike faith, about the body and bloud of Christ, being an ancient scholler of *Berengarius* the hereticke, an euident obseruer of dreames and diuinations.

Lambert in an.
1077.

ons. And therefore to be canonically depofed for his backfiding from the true faith, and to bee thruſt out of his Popedome. But theſe factious fellowes fauoured the Emperour againſt the Pope. What? they that fauoured the Pope againſt the Byſhoppe? But *Lambert Schafnaburgensis* doth praiſe the man. But the ſame very *Lambert*, whenas he was the Popes Legate, and had ſhewed that the Emperour had reconciled and ſubmitted himſelfe at *Cannſum*, yea by his owne report, all of them (*the Italians*) began to chafe, to hiſſe and clappe their handes, and to ſcoffe at his apoſtolicall Legacie with ſlowting outcries, and to caſt out bitter and railing curſes in their madde moode, that they nothing regarded his excommunication; whom all the *Italian* Byſhoppes had excommunicated a goodwhile ſince vpon juſt cauſes; him, who had climbd vp into the Apoſtolicke ſeat with ſimoniacall hereſie, imbrued it with murders, defiled it with adulteries and capitall enormities: that the King had done otherwiſe then became him, and had much ſtained his honour, for ſubmitting the maiesty of a King to an Hereticall Pope, moſt infamous for all villanies. For all this wee excuſe not the faults of the Prince, but defend his right, neither doe we accuſe the life of the Pope, condemned by his own ſide, but we weigh his fact: we obſerue this one thing, that a Simoniacall and an adulterous Emperour, as *Marianus Scotus* writeth, was ill remooued by a Simoniacall and adulterous Pope as the *Germanes* and *Italians* call him.

I am not ignorant that *Frederick* the firſt and ſecond, are after the ſame manner as bitterly traduced and diſgraced by the Popes Flatterers as *Henry* the fourth was: as *Ludewicke* the fourth Emperour by *Iohn* the 22. and *Philippe* the fourth ſurnamed the faire, the French King by *Boniſace* the 8. and *Henry* the 2. King of England by *Alexander* the 3. and *Iohn* King of England by *Innocent*, all of them being once excommunicated, were by the

§. 114.
Princeſt traduced by popiſh writers.

flattering stile of the Romane writers abused and flattered. That it is no great matter to wonder at, that the Princes of our time being taken for Heretickes by you though falsly, *Henry the 8. Edward the 6. Elizabeth, and James the first* be so vnworthily dealt withall, who did euen then in the midst of popish darknesse so cruelly vexed their owne Princes.

But that not only the English whose faithfulness to ward their Princes, certaine hyred vassales of the Pope haue endeauored to corrupt in their bookes set out in English, but that the *Germanes, the French, the Spaniard, the Italian* may see out of their owne monuments the fidelitie of their ancessors toward their owne Emperours and Princes, euen then when the Popes did most terribly thunder against them: that they may acknowledge it with me, and the rather imitate and ex-
 preise it, in so cleare a light of the Gospell: hearken I pray you hearken, not what a few Lutheranes and Caluenistes, but what the Catholickes of these nations almost without number, haue often decreed in their Synodes and Parliaments for their Kings against the Popes tyrannie: which writers shall with authoritie easily ouercome the rest either old or new, being few in number and corrupted by bribes.

§ 115.

You heard before what the *Germanes & Italians* both Byshoppes and Nobles did decree publickely, for their Emperour *Henry the 4.* against *Gregorie the 7.* Now heare what the *Germanes* did publickly first for *Fredericke the second* against *Innocent the 4.* then for *Lewes* against *Iohn the 22.* and after of the rest.

The Pope resisted by the popish clergy.

The *Germane* Byshoppes first whenas they had received a charge from *Albert Pope Innocents Legate*, to publish the bull of excommunication against *Frederick*, all of them refused it. The Abbotes being commanded, to curse the Byshoppes that refused, neglected it. The Clergie receiuing a new charge that they should choose new Byshoppes, and the Monkes other Abbotes,

botes, being greatly agast at the nouelty of the example began to disdaine, and chafe: and detest the rashnelle of the *Popes* Legate, and greuously to accuse euen the *Pope* himselte, for vndertaking so strange and shamefull an action against all equitie and right, and filling all *Germanie* with troubles.

How did they entertaine *Raberius* a French man being another Legate sent from *Innocent* in the same businesse, hauing his associate the Byshoppe of *Rentzburge* when he deliuered the bull against the prince? All of them scoft at the mans impudency, and disdainefully askt what that light headed and superstitious French man, what the Rome-pope himselte did in *Germanie*, without the consent of the *Germanie*-byshops his colleagues. They disdaine that discordes should be sowne, that the libertie of Christians should bee opprest, that the flocke of Christ redeemed by his blood should bee brought into slauerie by false Teachers. And when the Legate would not giue ouer, the *Germanie* Byshoppes did not onely dispi'e his commandements but denounced a curse against him in all their Churches, as an enemy to Christian peace, and an Arch hereticke, and pronounced him to be worse then any *Turke*, *Saracene*, *Tartar*, or *Jew*. They did publickly likewise accuse the Byshoppe of Rome, for attempting such matters among Christians, which were against reason and the law of nations, against the doctrine of Christ, and which were not at any time done among the most sauage *Tartars*.

And as the Byshops, so the nobles of *Germanie* did take in foule scorne so great a wrong offered by the *Pope* to the Emperour their Master: & to repell it contented all the States, wherein *Eberhardus* the Archbyshoppe of *Saltsburge* a godly olde man, when hee had knowen ten *Romane*-byshoppes, and had diligently markt their practizes and dispositions, vnder *Fredericke* the first, *Henry* the sixt his sonne, and *Fredericke* the second his Nephew for fifty yeares together, that the chiefe byshoppe

*Auenti. annal.
lib. 7. fol. 683.*

§ 117.

Popes crossed
by the French.

*Tract. in script.
le Franc. Dis-
cours an. 1600.*

shoppe was wholly compounded of avarice, luxurie, contention, warres, discordes, and desire of rule and so did decipher him for a rauenous wolfe in each part vnder a Shepheards weede, and so liuely paint him out, that although in other matters he were not a *Lutherane*, in this one, you would haue said he had beene almost *Luther* himselfe. The old Catholicke fathers Oration is extant in *Auentine* a Catholicke Writer, there you may haue it if you will read it.

That which the Byshoppes and Nobles of *Germanie* with the whole commons did with common consent against *Innocent* the fourth in the quarrell of *Fredericke* the Emperour, the very same they did in the like quarrell of *Lewes* the fourth Emperour against *Iohn* the 22. that although they were released from the Oath of Obedience they did notwithstanding take the Oath of obedience to be faithfull to *Lewes* though hee were remooued, and that they did by the iudgement of all the Doctours in both lawes.

Philip the faire the French King in a councell with full consent of the Nobles and Byshoppes, did not only set at nought, and despise the iniult sentence of the Popes depriuation sent out against him, but brought all the kingdome from the Popes obedience: and that hee might the better tame his pride, he laid hold of the Pope, kept him in durance, so that within sixe weekes after in great anguish of soule hee gaue vp the Ghost. The pragmaticall sanction is well knowne, which did of old infringe the Popes authoritie: and all the canons of the Church of France (that part which maintaineth the popish religion) and all the decrees of the Kings parliament do so disanull the Popes power in excommunicating Kings and releasing their Subiectes from the Oath of obedience; that the very body of *Sorbonne*, and the whole Vniuersitie of *Paris* doe condemne the doctrine of the *Iesuites* as schismaticall and pernicious.

Neither

Neither *Henry* the 8. onely, *Edward* the 6. and *Queene Elizabeth*, whom you tearme *Caluinists* and *Hereticks*, did by their lawes expell this vsurped authoritie of the *Pope*, and punished by death the *Aberers* thereof: but other *Kings of England*, who raigned in the midst of poperie, thought good to contemne the *Popes* censures, and to suppress the *Actors* therein by your Lawes.

The law of *Edward* the 3. doth it not seeme to be made by a *Caluinist*, which makes it treason, to attempt and go about the death of the King, to moue warre in his Kingdome against the King, or to ioyne with the Kings enemies in his kingdome, or to giue them aide, and comfort, either within the Kingdome or without?

as Edward: 3.

Doe you not see how that two hundred yeares before *Queene Elizabeth* was borne, the Priests treason, couered with the habire of religion by the Statute of *Edward* the third in euery branch of it, as it were with lime twiggcs, is met with and suppressed?

If to attempt the death of the King be treason, therefore *Greenway* and other *Iesuits*, who tooke counsell to destroy the King and kingdome had bene Traytors by *Edward* the thirds Law although *Queene Elizabeth* had made no such law.

If to raise warre against the King in his kingdome were then treason, the priests were Traytors, who stirred vp papists to take armes and to ioyne themselves with *Catholy* and *Persie* in the rebellion.

If to ioyne with the Kings enemy in his kingdome were then treason, how can you then, ye *Iesuits*, auoide the sharpenesse of King *Edwards* law, who being the instruments of sedition, doe adheare to the *Pope* the Kings deadly enemy, vnder the colour of religion?

If to aide and animate the Kings enemies either within his kingdome or without was treason at that time, truly whosoever at this day vnder pretense of religion

M in

what-

§. 119.
English pra-
ctise against
Popes.

whatsoever do either sollicite foraine Kings, to invade this Kingdome, as *Garnet, Cresswell, Baldwin*, and others haue done; or perswade the people to take armes to depose their King, as *Greenwell, Hall* and others haue vndertaken, were Traytors althogh *Elizabeth* with her *Caluinists*, had neuer made any law against them.

§ 120.

But King *Edward*'s law you will say doth not touch the people by name. True. But when the noble King remembred that the French King was stirred vp against *John* King of England, who had contemned the Popes censures, that the Subiectes were incited against their King, the Barons and Bishops fell from him, and were the Ministers of the Popes wrong; that thereby hee might the better confirme his subiects in their obedience, against the French, the Spanish and the Romane, and all others whatsoever, from whom he foresaw danger might come to himselfe and his kingdome and that he might decline the enuy or naming the Pope particularly, made a generall Statute with the consent of the Bishoppes, Barons, and Commons without any exception of person or cause whatsoever, wherein hee made him a Traytor, whosoever did adhere to the Kings enemy in his kingdome; or did aide or animate any either within his dominions or without; who should moue warre against the King; including by his generall word of will the Pope, as the Popes factious, as if hee had expressly named them.

§ 121.

But in the 26. of Richard the second, the Prelates, Dukes, Earles, Barons, and all the Commons of England, the Clerke and Lay people named the Pope, when they all ioynd in a covenant of association with the King against the Pope, that they would maintaine to the houre of death, against the papall citations, suspensions, excommunications and censures, the crowne of England, which they held as alway free, subiect to no common weale, but immediately subiect to God; and not subiect by name to the Bishoppe of Rome: and

& that they would vaite their iues to the King against the Pope, in all causes vnder taken by the Pope against the King, his crowne and dignitie, and wou'd liue and die with the King. This was the loue and the ancient faithfullnesse of the whole English people toward their King, namely, against the Pope: they were so far from suffering the King to be deposed by the Pope.

Now the Spaniards, with what earnestnes they haue detested the treacherie of subiects against their king, conuinc'd with anie pretence or colour of religion whatsoever, their manie Councils of Toledo doe declare in that booke which is intitled the Apologie for the Oath of Allegiance, wherein they seeme to checke your equiocation, which they obserued in many things, when as they made profession of their oath with their tongue, and retained in their minde perfidious treachery.

Doe you not see how in the thicke darknesse of Poperie, these noble Nations, the Italians, Germanes, French, English and Spanish did reaine this light and heat of obedience toward their Kings against the Popes? and that in this businesse, neither the Bishops dissented from the Nobles, nor the Nobles from the Bishops: but the Laickes with the Clarke, and the Clarke with the Laickes, Councils with Parliaments did fully agree to maintaine the dignitie of the King, and the obedience and concord of subiects against the popish censures: what is becom of this ancient nobility, and this vertue of the people? where is that magnanimity of the Italians, French, Germanes and Spanish? when shall wee euer see a second *Fredericke*, or another *Philip the sage*, who will suppress the Popes insolency in Germany and France? when will these noble Kingdomes bring forth such Catholike Bishops, which will keepe the Kings crownes and the peoples consciences free from the Popes tyrannie? They haue England, Scotland and other famous countries going before them in this businesse. But you call these schisma-

§. 133.

*Concil. Tolosa. 4.
Cano. 75.*

The practice
of Spaniards
against Popes.

tically, the Italian, Germane, French, English and Spanish, who with common consent resisted the Pope. But marke, if you beleue *Sigebert* your Abbot, if it bee not a harder matter for you to wipe away the nose of heresie from the Pope, who carries himselfe so proudly against Kings, then to take away the asperion of schism from those Catholike people, who did maintaine their Kings against the popes.

S. 123.

But from these things which we haue spoken, it doth sufficiently appeare, *Saturnine*, how that is very false which you alleadged ere while, that the Councells and nationall Parliaments did euer approoue the deposing of Kings by Popish censures, when as they did publicly condemne their insolencie, cruelty, treacherie toward their Kings, as you see. For so the matter stands, grace did neuer destroy nature, or diuinitie ciuility, faith did neuer overthrow ciuill iustice, but made it better, nor euer took away the affection of man, but made it more humane. And when men ought to behaue themselves reuerently toward the parents of their bodies, much more reuerently ought they to carrie themselves toward their countrie, and the father thereof? for this loue of our countrie, and reuerend respect of our Kings, is not taught vs by a master, but inbred and grafted by nature, which whofoeuer doth vnder pretence of religion, either weaken or blot out, he opposing himselfe to God the author of nature, is to bee accompted not a Pastour, but an impostor, not a holy father, but a cruell tormentour of soules and bodies: But you, as if the Popish religion put all ciuill honestie out of the minde of men: and as if Popish zeale did blot out all naturall affection, you thinke that the glorie of your Pope must be builded vp with the blood of our Princes, and the greatnesse of your Kingdome, with the ruines and desolations of our Countrey. And if Catholike Kings did retaine those Princely spirits of their ancestours, proud Popes would not more boldly desire

desire to rule without the commandement of God, then they to forbid them, being armed with the sword of God. And by the exâple of most excellent Protestant Kings, they would not onely prune and cut off these hurtfull sprigges of this vniust and poisonfull power, but they would vtterly cut vp, and plucke vp that poisoned tree from the verieroots out of their Kingdoms. But the beginning of all this mischeife is the Popes spirituall supremacie, whereby hee claimes to be the head of the visible Church, the Vicar of Christ, the Iudge and Father of Kings, the vniuersall Bishop of Bishops : to whom the originall of all spirituall iurisdiction doth forsooth immediately descend from Christ, to be deriued mediately to others from him : which whether it be done with greater wrong to Kings or to Bishops, I cannot iustly set downe. But all this spirituall supremacie, from whence all the force and nature of that excommunication doth depend, whereof so many things haue beene spoken, and of the deposing of Kings, and of releasing of subiects from the oath of obedience : *Patrists* shall plucke it in peeces in the Creede, wherein first he shall flie at the head of Popery, after hee shall wound the bodie. Thus wee haue scene Prag-

maticall Antichrist vpon the stage,
now wee shall heare him
disputing out of
his chaire.

M m 3 DOG-



DOGMATICAL ANTICHRIST,

OR

The Popes Creede,

OR

The Pastor raigning.

The second booke of the Dialogus.



After that the most renowned *James* King of Great Britaine, had made answer to the Popes two bulls, & *Bellarmines* Epistle for the Oath of Allegiance: One *Maribew Tortus*, vnder whose visard *Bellarmine* lay hid, vttered both elswhere diuers articles blasphemous against God, and thoe two reproachfull against Princes, full of insolencie and crueltie, one of the supreme dignitie, the other of the depriving power of the Pope, and

§ 124.

The diuision
of the Popes
creede.

Anno 44.

§ 125.

and set them out, being taken foorth of the Popes new creede, with all the skill hee could. This creede was composed of twelue new articles of the Romish-Catholike faith, taken in Councell of Trent, as it is propounded in the bull of *Pius* the fourth, about the oath of the profession of the Christian faith. It may bee diuided into two parts; one wherein the faith of Christians, the other wherein their faithfulnessse toward Princes is corrupted. From that spring out the articles of superstition and idolatrie, from this, of treason and sedition. By them they are made euill Christians, by these euill subiects, that it is hard to say, whether they haue more troubled the Church, or this the commonwealth. Hence *Lionell Sharpe* an English Diuine rooke vpon him to lay open the popes whole creede, and to illustrate it in a Dialogue. For when as the most learned Bishop of Chichester, had plainly shewed against *Tortus*, or rather counterfet *Bellarmino*, that the Apostles Creede was set foorth, whereto *James* the Apostle before his martyrdom had added the Article of Christ, before the departure of the Apostles from Ierusalem: and therefore before *S. Peter* came to Rome, by the testimony of *Baronius* himselfe, and had concluded necessarily from thence, that the Catholike faith was fully finished before the Apostolike See was begunne: hence it is said, there arose a doubt in that right honourable *Calanders* conscience, a Papist, but very moderate and honest, not onely of the supremacie of *Peter*, and of that depriving power annexed to the supremacy, but of all the whole Romish Catholike faith, which he saw was contained in the popish, not Apostolicall, *Nycene*, or *Constantinopolitane* Creede.

Therefore when those former learned men together with *William Argentine*, came againe to visite him: It is very well sayd *Calander*, that you are met againe to discusse before vs. a verie difficult controuerfie, of the popes new creede, which *Pius* the fourth had formerly compiled,

compiled, & *Paul* the 5. comanded it lately to be printed: my good freind *Argentine* hath lately recited it, and I hope by and by he will recite the same to you. This being prescribed by the Church, vtterly to reiect it, I doe as yet (to speake truely) make a conscience: and to admit it wholly, vnlesse it bee ratified by the testimonies of the holy Scripture, I cannot admit without scruple of conscience. For I haue lately learned to giue attendance to the holy Scripture, which holy *S. Peter* doth directly affirme to bee as a candle lightned in this life, to vs wandring in darknesse, Which holy *Paul* doth likewise make the foundation of the Church, and yet I cannot depart rashly from the Catholike Church, whereto I haue beene accustomed, which the same *S. Paul* calles the pillar and ground of truth, by which there is a creede of faith set out for me, So I hang doubtfull betweene the Scripture & the Church, which God hath giuen vnto vs, as the Sunne and Moone, the two great lights to giue vs light to life.

Then *Patriott*: you say right *Calander*, said he, in the generall, that as the Sunne and Moone, so the Scripture and the Church, as two lights, shew light vnto vs, but that you erre in the speciall, as after it shall better appeare.

But the holy Scripture hath light in it selfe as the Sunne, the Church is a light, but borrowed from the Scripture, as the Moone from the Sun; & these two, I confesse, are giuen vs of God to direct vs vnto eternall life. But the Scripture directs vs with masterly authority, the Church with her ministry: for the holy Scripture is the wisdom of God in Christ, inspired from aboue into holy men, for the eternall saluation and perfection of the Church, as the Apostle hath defined it. God hath commended the Scripture to the Church, as an heavenly charge, that it may discerne, expound, keep and publish it to men: the Scripture is therefore mens master, but the Church is Gods minister. Therefore

N n the

2. Pet. 1.

Ephes. 2. 20.

1. Tim. 3. 15.

§. 126.

The Scripture and Church compared to the Sun & Moon.

The office of the Church.

the Apostle calles the truth the foundation of the Church, and the Church the pillar of truth, as *Salomon* made his chariot to haue a golden axtree, and pillars of siluer, vnderstanding by the axetree, the found doctrine of the Messias, by the pillars, the faithfull teachers of the same.

S. 127.

The office of
the Scripture.

It is a wicked thing therefore to detract from the maiestie of the holy Scripture, and it is vniust to derogate from the ministry of the true Church : for the Scripture is the truth of God : and the Church is the house of God : the truth is the golden foundation of this house : and this house is the siluer pillar of this truth, that is, cut out of the truth, as our of the rocke, as *Chrysostome* obserueth. So if the Scripture be the base of the Church, then the Church is the pillar of the word, as he spake very wittily. Now reason teacheth, that the foundation is not sustained by the house, but the house by the foundation. And religion concludes from thence, that truth makes the Church, not the Church the truth. For the approbation of the truth is the working cause of the Church. For before it do approoue the written word of God, it is but a company of Infidels and Idolaters : after it hath approoued it, it becometh to be the familie of the faithful worshippers of God, that is, a Church. Further, although the Church by the Spirit doe discern the true Scripture from the false, yet the Scripture being once knowen and acknowledged, as before it made, so after it sheweth the Church. For what more certain note can there be of shewing a thing, then the working cause of the thing ? Again, what priuiledge soeuer the Church doth rightly challenge to it selfe, it receiued from the Scripture, as that which calleth the Church the pillar of truth. Therefore the truth of the Scripture is more ancient in time, more perspicuous for the light, and greater for authority then the Church, which when it once receiueth her essence, light and power from the Scripture, then at last, as a pillar, it vpholdeth

vpholdeth with her ministry the truth in respect of men, and reueales it to the inhabitants of the earth: and it is that ground whereon men both may and ought to leane and rest. Whereupon the Prophetickall and Apostolicall doctrine is said to bee the foundation of the Church, the Church is the strength of doctrine, not the foundation. It is euident therefore, that the Church is founded and sustained by the truth, and that the truth is sustained and reuealed by the Church once founded, as it were, a watch-tower for travellers, to direct them into heauen. The Heathens were wont to write their lawes in tables, and hang them vp vpon pillars to bee read of the people. The Apostle describing the Church, compareth it to such a pillar, the vse whereof was to shew the Law, when it selfe was not the Law. So the true, Orthodoxe and Catholike faith being written in the tables of the Scripture, is fastned to the Church, as it were to a most beautifull pillar, as a most strong prop, which resteth vpon it, not with its owne, but a borrowed strength. Wherefore the Apostle in the second to the Ephesians defines the Church, when in the second to Timothie, hee describes it. For there hee argueth from the causes, heere from the effects, in each place he vnderstandeth the Church of Ephesus, that is, a particular Church. In the first place he teacheth what made that, in the second what that did: nor so much, what it alway doth (for of necessitie the foundation being taken away, the Church must fall, as it happened first to the Church of Ephesus, and afterward to the Church of Rome) as what it ought to doe. For this is rather an admonition then a commendation, and with a praise giueth warning of dury. Wherefore you shall doe well, *Calander*, as *S. Peter* warnes you, if you alwaies giue attention to the holy Scripture, as to the candle: to the Church, as to the candle-sticke, so long as it containeth and vpholdeth that candle, giuing light to all the house. For if it bee bereft of the light of her

Lawes vpon
pillars, so the
Scriptures on
the Church.

sunne, and being blinde endeauours to make others blinde also, while it makes new Articles of the faith, and conceales the old: it doth retain the name of a Church, but it hath altogether lost the nature, that which may very truly be spoken of the Church of Rome.

§ 128.

You doe very vnadulstedly traduce the Church of Rome, saith *Saturnine*, by whom you thinke that new Articles of the faith were made, for the Articles of the faith, which it propoundes are diuided into two sortes.

{ One are of immediate Reuelation.

{ Others are drawne and fetcht from thence.

What articles
of faith the
Church mak-
eth.

The Church doth not make new Articles of the faith of the first sort. But the Church maketh Articles of the second sort, which ought to bee beleueed with the Catholicke faith as the case requireth, if it thinke them necessary. Therefore *Vincenſius Lyrinensis* thinketh that the life of propheticall and euangelicall doctrine, must be directed by the rule of Ecclesiasticall and Catholike sense, so that he doth in vaine brag of the text of scripture, who reiecteth the sense of the Church.

§ 129.

Then *Patrius*, how absurdly is it said saith he, that the Church doth not make immediate reuelations of God: Vnlesse that be more absurd to thinke that to fetch and draw from, is the same which to make: for an Article must first be made, before a doctrine can be drawne or fetcht from the same. Therefore that is said to bee an Article of the faith, which is drawne from an Article. Foolishly, Articles are principles, deductions are conclusions. An article is one thing, a conclusion drawne from the article is another: which often is so contrarie that it vtterly overthroweth the article. As it shall bee made cleare in the explication of your creede. For I confesse with *Vincenſius Lyrinensis*, that the line of propheticall and Apostolicall doctrine is to be directed by the rule of the ecclesiasticall and catholicke sense. For the ecclesiasticall and catholicke sense must alway agree with

with the propheticall and apostolicall text. For where the text doth faile vs, the glosse cannot helpe vs. Whence I conclude that nothing can bee Catholicke and Ecclesiasticall, which is not Propheticall or Apostolicall. Now because *Vincentius* doth reſtraine the propheticall and apostolicall line, to the canon of the Scripture, which he confeſſeth to be more then ſufficient for faith; it followeth that nothing contrarie to the canonically Scripture, can be Catholicke though it bee ſo determined by the Church. Wherefore, *Calander*, if the Church of Rome haue caſt any article of faith into the Creede of the ſecond ſort, which is contrarie to an Article of the firſt ſort; and haue added an eccleſiaſtical glosse, diſagreeing from the definition of canonically Scripture, that Church ſhall ſooner leaue off to be the Catholicke Church, then that Article ſhall beginne to be Catholicke: Let vs come therefore to the Creede, and let vs intreat *Argentine* if hee pleaſe, to open it vnto vs.

Then *Argentine*, I will doe it and very willingly; and I will ſo profeſſe it, as it is propounded by the Bull of *Pius* the 4. to be a forme of an Oath, of the profeſſion of the orthodoxall faith.

1 I *William Argentine* doe firmly admit and hold the Apoſtolicall and Eccleſiaſtical traditions and other ordinances and conſtitutions of the Church of Rome.

2 I doe firmly hold and admit the holy Scriptures according to that ſenſe which the mother Church hath and doth hold, whoſe right it is to iudge of the true ſenſe and interpretation of the Scripture, neither will I euer admit it or expound it, but according to the ioynt conſent of the fathers.

3 I profeſſe that there be ſeauen Sacraments truly and properly of the new Law, ordained by our Lord Ieſus, neceſſarie for the ſaluation of mankind: Baptiſme, Confirmation, the Eucharift, Penance, Extreame vnction, Orders, Matrimony. I admit the receiued and ap-

N n 3

prooued

§ 130.

The Popes
creede Traditions.
Scriptures according to the
Romane ſenſe

7 Sacraments.

Originall sin
and iustifica-
tion.

The Masse.

Transubstan-
tiation.

Purgatorie.

Adoration of
Saints.

The worship-
ping of Ima-
ges.

Indulgences.

The suprema-
cie of the
Pope.

The authority
of the Coun-
cell of Trent.

prooued rites of the Catholicke Church.

4 I admit and hold all and euery those points con-
cerning originall sinne and iustification which were de-
termined in the holy Councell of *Trent*.

5 I professe that there is offered vp in the Masse vn-
to God, a true proper propitiatorie sacrifice for the
quicke and the dead.

6 I beleue that in the holy Eucharist the body and
blood of Christ is truly and really, and substantially:
and that there is made a change of the whole substance
of bread into his body, and of the whole substance of
wine into his blood: which change or conuersion the
Catholicke Church calleth transubstantiation. I con-
fesse also that vnder one kinde onely whole Christ is
receiued, and a true sacrament.

7 I constantly hold that there is a purgatorie, and
that the soules there detained are holpe with the prayers
of the faithfull.

8 I hold that the Saints reigning with Christ, are to
be worshipped and to be called vpon: and that they of-
fer vp their prayers to God for vs, and that their re-
liques are to be worshipped.

9 I firmly hold, that the Images of Christ, and the
euer blessed Virgin, and of other Saintes are to bee had,
and to be adored with due worshippe.

10 That the power of indulgences was left by
Christ, and that the vse of them is very auailable for
saluation.

11 I acknowledge the Catholicke and Apostolike
Romaine Church to be the mother and mistris of all
Churches, and I vowe and swear true obedience to
the Byshoppe of Rome, the successour of blessed Pe-
ter the Prince of the Apostles, and the Vicar of Iesus
Christ.

12 I vndoubtedly likewise receiue all other thinges
defined and determined by the holy Canons, and Oe-
cumenicall Councells, chiefly of the holy Councell of
Trent.

Trem, and I reiect and accurse all things contrarie, and all heresies reiecte by the Church.

This true Catholicke faith without which none can be saued, at this present I voluntarily professe, I will procure as farre as lyeth in me to be wholly, vncorruptly, and constantly kept and taught by Gods assistance to my liues end: I the same *William* promise, vow and sweare, so help me God, and these his holy Euangelist.

And I stand in feare of that which the most holy Father added. It shall not bee lawfull for any man to infringe this authoritie of our ordination, inhibition, derogation, will, statute, decree and commandment, or by any rash attempt to withstand it.

If any shal presume to attempt any thing against these, let him know that he shall incur the displeasure of almighty God, and of blessed *Peter* and *Paul* his Apostles. Given at Rome at Saint *Peters* in the yeare of the incarnation of our Lord 1564. in the Ides of November, and of our Byshopricke the first.

You haue heard of mee *Calander* the 12. open and knowne Articles of the Popes Creede. Now if it please you take them which are drawne from them more hidden and vnknown. I hope my old friend *Saturnine* will giue me leaue to open vnto you seeing your time is not long, and are not farre from heauen, and doe daily expect the houre of your departure, to open I say to you the inward sense of the creede, and to furnish you as it were with prouision in this your iorney, that when you depart hence Saint *Peter* the Porter of heauen may the sooner let you in being thus prouided. The Masters speake wisdom among those that bee perfect, they haue certaine hid mysteries, all which they doe not lay open to all, but some certaine to some, as these are thought best to agree with their capacities and desires. Neither will I poure out all, I will reserue the mysticall sense of euery Article to be found out by the practise. In the meane time by your fauour, *Saturnine*, the order being

§. 130.

§ 131.
Secret Articles drawne from the former.

§ 132.

The primacy
is the chiefe
head of faith
and the cheife
foundation of
the Catholike
faith, as *Bellar-
in Tertio*. most
plainly ground-
ed vpon the
Scriptures.

Princes fanci-
ly resembled
to Wolves &
Rammes by
Bellarmino.

being somewhat inuerted, I will propound the primacy, the eleuenth Article in order, the first in authoritie (whereon all the rest depend) which I desire you with some of your best reasons to defend, now rather then at any other time, wherein it is fiercely impugned by the assailes of the Hereticke of our time.

I beleue therefore that Saint *Peter* was very certainly appointed in the Scripture to be the primate, and Prince of the Apostles, and of the vniuersall Church; and that the Pope of Rome *Peters* successor is the heire of this primacy, and vniuersal principality in the whole: who being the key-keeper of eternall life, the Pastour of the vniuersall flocke, the head and foundation of the vniuersall Church, the infallible rule of faith, the cheife iudge of all causes and persons, hauing the same tribunall with Christ, and the same consistorie: in steade of Christ, nay in steade of God, nay as God himselfe vpon earth, and therefore I hold him to bee reuerenced and worshipped.

I beleue the chiefe inward power } Sacred.
annexed to the primacy is of 2. sorts } Temporall.

The sacred whereby the Byshoppe of Rome, as the spirituall Lord can by excommunication driue away Kings and Princes, from the flocke of Christ not onely Hereticke in the faith as rauening wolues, but Catholickes also, if they proue wicked as outrageous rammes, and to deprive them of all gouernment and free their subiectes from the Oath of fealty and Obedience. The temporall whereby the Pope as Lord of the temporalities in earth can dispose of all crownes, and them directly, or indirectly in order to the spiritualls, as it set downe by you *Saturnine* in the former Dialogue, can take from one, and bestow vpon another, as hee shall thinke it to be auailable to the spirituall end. And I vow and sweare spirituall obedience to the chiefe Prince my spirituall Byshoppe of Rome, according to those mysticall rules, which our Masters haue prescribed to the

the current right of the present Church, and the preferuation of the same.

Here *Saturnine* you seeme not halfe wary enough *Argentine* said he, who not contenting your selfe with a publicke profession of the faith, which *Pius* the 4. did prescribe, especially to the more learned sort, but haue published the hidden and secret Articles drawne from thence, i. Mysteries as wee call them and that in the presence of Heretickes : which before the creede was set out, ought to haue beene beleeued of you, but ought not to bereuealed.

It seemes then, said *Patriott*, as *Aristotle* had some strange bookes which he writ to all ; and other subtile bookes, which he writ for them of the wiser sort, which were said to be set out, and not set out ; So the Pope hath some doctrine that is popolare, and other that is mysticall, that many of the doctrines of your Church seem to be *Proserpinaes mysteries*. Yer you see sometime how they fall from men that bee not so euill disposed, and come abroad into the world.

Then *Argentine* as much as euer I hated heresie so much I loue the Catholicke faith, whereof I need not be ashamed, seeing *Calander* required it at my handes and you were present, who can stoutly maintaine the same against any cauelling Hereticke whatsoever. That was very necessarie said *Calander*, seeing other were here who could as stoutly make answer. Therefore let vs ignorant Lay-men learne, let the learned teach. It is your part to answer, mine to demaund. It is an olde song of the Papists, *a learner must beleene* ; but a truer, *a learner must aske*. You beleue too many things *Argentine*, as there be many men who bee too incredulous in many things, so I feare that in many things many be too credulous. When we beginne to beleue that wee ought not wee will not beleue that wee ought. How oft and that without cause may you heare it among vs, *It is a matter of faith* : which ranging out of the circuite

§. 133.

Popish mysteries not to be reuealed.

§. 134.

§ 135.

of holy Scripture, I suppose reacheth farther then it ought. These doctrines therefore of the Catholicke faith, as they are called, which are brought by our men into the forme of a creed, the state and drift of euery controuersie being briefly and truly propounded, I could wish they were soundly disputed and discust by you. But chiefly that primarie Article of the supremacy, whereof I desire not to know all, but the most chiefe pointes, as also of the rest, that the errors of the Church of Rome now doting for age, as they be well obserued by certaine honest Pontificians, may appeare vnto vs.

Those certaine Pontificians, *Saturnine* said, must be very honest I warrant you that reprove our Father the Pope: and accuse our mother the Church of dotage. For whereas you desire to haue the Articles of the Catholicke faith discust, *Calander*, you are in a great error. For they are in all humilitie to be receiued, not curiously to be discussed. For as *Anstien* saith well, *the simplicity of beleewing, not the quicknesse of vnderstanding is required in a Christian man.* That he may with reuerence beleewe what the Church reacheth, not wittily discusse it, and may humbly submit himselfe to the iudgement of the Church without any discourse.

§ 136.

The Pope of Rome doth erre by the Papists iudgement.

Peter de Aliaco a Cardinall.

Adrianus

Pope.

The three Legates of the Trent council.

But said *Calander* if you confesse that our mother the Church hath no errors: I wonder that *Peter de Aliaco* a very learned Cardinall granted that *there were many things not only in manners but in faith had neede of reformation.* Why did *Adrian the sixt*, ill touching the fountaine it selfe, say that all mischiefe came from the cheife Bysoppe into the whole Church, and promised reformation of all things by his Legate *Cheregatus* to the *Germanes*. I wonder also why the three Legates in the Councell of *Trent*, did apply that Prophetie of *Ieremy* to themselves, and to the popish people: *This people haue committed two great euils: They haue forsaken mee saith the Lord the fountaine of liuing water, and haue digged to themselves cisternes that can hold no water.* And in the

Councell

Councillit selfe *Cornelius* the Byshoppe of *Bitont*, did openly acknowledge the Apostasie of the Church of Rome in the chiefe heades both of doctrine, and life. *I would to God*, saith he, *that they had not false wholly from religion to superstition, from faith to infidelitie, from Christ to Antichrist, from God to Epicurisme*; laying out of a wicked heart, and with an impure mouth, *There is no God. Neither did any Shepheard or Pope care for these things. For all of them sought their owne, and not one of them all sought for those things that belong to Iesus Christ.* I wonder also why after that Councell many not onely priuate Doctours did plucke in peeces the decrees of that Councell, as *Sixtus Senensis, Canns, Lindanns* the Byshoppe, *Catharinus, Pighius, Ouander, Ferns* and many more: but *Pope Pius* himselfe confest, that *the worshippe of the Church of Rome had much swarned by continuance of time from the ancient institution.* Therefore these reuerend Doctours, Cardinalls, and holy Byshoppes, doe giue mee both cause and leaue greatly to doubt. Neither doe I desire only that the chiefe Articles of immediate Reuelation be discusst, which I embrace with all faith and reuerence, but these articles of the second sort, which are supposed to be fetcht from the first, and in truth doe altogether ouerthrow them. For whereas by the aduice of *Austen*, the simplicitie of beleeuing not the quickenisse of vnderstanding is required; not an humble desire of learning things necessarie, but a curious desire to seeke after high mysteries is forbidden by him. For the simplicitie of beleife, doth as well shut out brutish ignorance, as presumptuous knowledge. I can therefore no longer adore that blinde Idoll, implicite faith, whereby we are taught to receiue with all reuerence, what the Church teacheth, and to beleue as the Church beleueth though wee doe not well know what the Church beleueth. Neither can I giue credit to *Beliarmino* saying that faith doth consist in the assent, not in knowledge, and may better be defined by ignorance,

S. 137.

The councell
of Trent reiect-
ed by their
owne side.

Implicite
faith, blinde
Idoll.

*Belarm: de
iusticia lib. 1.
cap. 7.*

Apolog. Staplii.
pars 1. pag. 53.

The Colliers
 faith.

§ 138.

rance, then vnderstanding. Whence our learned aduerfaries do too truly conclude, that as Cleargy-poperie was before nothing else but a catechisme of treason, so Laicke-poperie was nothing else but meere idiotisme; and as they worthily laugh at the fox-like craft of our Doctors, so likewise the asse-headed ignorance of our schollers. Such faith which the colliar had, so commended by *Staphilus*. A certaine colliar being at the poynt of death, was tempted by the Diuell, and demanded, *what faith he held, the colliar answered, I beleene and die in the faith of the Church of Christ*. And beeing againe demanded, *what was the faith of the Church*, answered, as it were in a circle, *it is that faith that I holde*: and so the Diuell being vanquished by this answer, fled away, if we may beleue *Staphilus*. Therefore the faith of a Romish Catholike is the Colliers faith, that is, a circular faith. I pray you, *Saturnine*, teach mee first before I giue my assent, and write to that reuerend Bellarmine, that hee will provide that implicite faith, which is nothing else but blinde and affected ignorance, bee put out of the creede, wherewith the grauity and wisdom of the Catholike religion is greatly defaced. I haue learnt at last to distinguish between the fictions of mans braine, and the doctrines of Christian faith, the foundations whereof are not the opinions of men, but the oracles of God: and those which are committed to writing by the Prophets and Apostles by inspiration of God, wherein all necessarié principles of faith, and precepts of life are plentifully contained: as I heare it affirmed by the fathers. Letvs now come to the creed.

§ 139.

Wherein first I demand, whether the supremacy of *Peter* with such things, as depend thereon, haue her foundation directly in the Scripture, as the Cardinall writeth in *Torinus*. For I hold no doctrine necessary to be beleued, vnlesse it bee founded on the Scripture, as *Pope Gregorie* the first reacheth, I am a bad Text-man, and I reade the bookes of the Prophets and Apostles but

but seldome, the reading whereof the Church hath forbidden to vs lay-men, tearing lest by reading we should fall into heresies. But I am both ashamed, and repent of that my ignorance and negligence. Yet I leaue not off to reuerence the fathers both olde and new, whose sonne I professe my selfe to bee, and not their seruant. I account them for schollers in the Scripture, not masters: witneses and interpreters thereof, not arbitrators and iudges. Neither am I so much moued with their names, as with their reasons.

I seeke not then what they bring out of themselves, but what they prooue out of the Scripture; in the cause of faith, I will henceforth admit of no definition of the Church, vlesse it relie vpon a manifest testimonie of holy Scripture, or at the least a necessarie conclusion drawn from thence; I will not haue the matter ordered by bare authority, but let thing with thing, cause with cause, and reason strue with reason; neither am I led with the number of arguments but with the waight. * Neither am I delighted with circumstances, I desire breuity. And I will preferre one sound argument shortly and directly concluded out of the Scripture, before all the quirkes of men brought for pompe and shew. Neither will I suffer any of you, to leape from this one poynt to another, before I see this bee fully sifted and discusled among you. Buckle vp your selfe therefore, *Saturnine*, to set the onser, and confirme the supremacy of *Peter*, and the succession of the Pope, and that power which you say is annex to the supremacie out of the holy Scripture: but that you may not swarue from the state of the question, remember that you are to prooue the primacy, not of order and distinction, which is granted to *Peter*, but the primacy of power and iurisdiction, which is denied. For this is, as *Bellarmino* saith, *the cheife point of the Catholike faith, and the cheife foundation of all religion.*

Then *Saturnine*, you doe too much restraine, saith he,

* Number doth oppress the memory, waight doth beget knowledge.

§. 140.

Scripture alone hurtfull to the Romish Church.

I willl giue you the keies. Matth. 16.
Whatsoeuer you binde, or whatsoeuer you loose. Feede my sheepe, feede my Lambes. Ioh. 21.
What they meant by Popish keies.
What by feeding.

What to loose & bind.

Ioh. 20.

he, *Calander*, the Catholike faith, if you keep it within the compasse of the Scripture. For if you admit of Scripture onely, it doth goe ill with the Catholike Church, as *Pant* the fist did wisely answer the Venerian Ambassadour. Yet I will doe as you will haue mee, and I will comprehend these three together, the primacy of *Peter*, the succession and power of the Pope. For the Church could not long stand without a Prime and Prince, nor a Prince without a successeur, nor a successeur without a supreme power.

When Christ therefore promised the keies of the Kingdome of heauen to *Peter* alone, that is, to the Church, hee promiseth the principallity. When hee committed the power of binding and loosing to *Peter* alone, hee committed the power of the keies. When hee gaue the charge to *Peter* alone to feede the whole flocke, hee gaue him the principallity. Therefore the primacy was there promised, heere it was giuen. For as he that receiues the keies of a city, receiues the gouernment of the city, so he that hath receiued the keies of the Church, hath receiued the gouernment of the Church. And because to feede is the same, which to gouerne, and onely *Peter* is commanded to feede, not some, but all, therefore onely *Peter* receiued the promise first in those words, to gouerne the whole Church. Wherein there is ioyned to the threefold confession of his loue, a twofold confirmation of honour: but those words of Christ ioyned to the primacie, do prooue the power of excommunicating, which was directed to *Peter* alone, whatsoeuer you shall binde, and whatsoeuer you shall loose. And that twofold, one of binding Kings, the other of loosing subiects, not onely from sinnes, but from vowes, lawes and oathes. For in those words (whose sinnes ye remit) or the power of order is giuen to all, limited ouer sinne. But in those words, whatsoeuer you shall binde, and whatsoeuer you shall loose, there is a power not limited, and vniuerfall giuen to

to *Peter* alone, not reſtreyned to ſinnes, not to perſons; becauſe he doth not ſay, whomſoeuer, but whatſoeuer. Whence it followeth that *Iames the King of Great Britanie*, doth either not belong at all to the ſheepfold of Chriſt, or that he is ſubiect to *Peter*, and to his ſucceſſor the Biſhop of Rome, the chiefe Paſtor, as well as the King of France and Spaine: & that as Kings catholike, but euill as vnruly Rammes, ſo hereticall Princes as rauening wolues, are iuſtly to be driuen by him out of the fould, & deſtroyed of all gouernment, & the Lords being bound, that they rule no longer, the ſubiects are looſe that they obey no longer.

Here *Patriot*; An egge, ſaith he, is not ſo like an egge, as *Saturnine* to *Bellarmino*: who as if he had diſtruſted that the primacie and principalitie of *Peter* could be proued out of one place, huddled three together, whereby he boated in *Tortus* that it was moſt plainly founded.

Here before I weigh *Saturnines* argument, I purpoſe to marke the popiſh Doctores wrangling among themſelues, by what Text of Scripture the ſupremacie of *Peter* is ſaid to be giuen vnto him.

Cardinall Contarenus ſaith it was giuen, when Chriſt ſaid to *Peter*, I will giue thee the keyes. *Cardinall Bellarmine* contradicteſt *Contarene*, and denieth that the keyes were then giuen, but promiſed, and that the gift of ſupremacie was graunted with the keyes, *Ioh: 21*. when Chriſt ſaid to him, Feed my ſheepe, as *Saturnine* obſerued. more ſubtilly, than truly, ſaith *Contarene*.

But there is no more promiſed to *Peter*, *Matt: 16* than was giuen to all the Apoſtles, *Ioh: 20*, as Chriſt the beſt interpreter, expounded that his (whatſoeuer you ſhall looſe) ſpoken to *Peter*, in thoſe words, (whoſe ſinnes ſoeuer you remit) ſpeaking to all his Apoſtles. And taught that all this power of the keyes, was both common to all the Apoſtles, and directly reſtrained to ſinnes, as *Ambroſe*, *Auſtin*, *Theophylaſt*, and *Bernard* thought.

Kings very
ſawcily reſem-
bled to Rams
and Wolues.

§. 141.

*Contar: de Sa-
cra: Chriſt. leg.
l. 3. p. 203.
Bellar: de Rom:
Pont. lib. 1.
cap. 12.
Contarene and
Bellarmine 2.
Cardinals at
a iarre.*

§. 142.

The right interpretation
of the keyes.Two keyes of
order and iurisdiction.

I.

thought. Therefore the supremacie of *Peter* was not founded vpon the keyes.

But marke I pray you the singular subtilty of *Bel-larmine* in this place, which *Saturnine* also vsed. In the first words is vnderstood the vnlimited power of iurisdiction giuen to *Peter* alone, not restreyned to sinnes, or to persons, because he saith nor, whomsoever; but whatsoever: in the second words, the power of order limited ouer sinne communicated to all. O admirable witty interpretation! The Bishop therefore may set open any prison, resolue any hard doubt, for that generall word, Whatsoever you shall loose, doth plainly conteyne all these things vnder it. Those things are knowne and common, which the Fathers both old and new, both the popish and our owne, haue left written in their Commentaries of the proper and true sense of the keyes: all of them did comprehend the right of the keyes, and the power of binding and loosing, with in the remitting and reteyning of sinnes: the key wherewith heauen is opened or shut, they make to be the interpretation of the Law, as *Tertullian*; the knowledge of the Scriptures, as *Chrysostome*; appointed for sinners, not Seignories, as *Bernard*; giuen to all Ministers, that they may binde and loose, that they may reteyne or remis sinnes, as out of *Christ Ambrose, Austin, Theophylact*: that they might rightly cut and diuide the word of wrath, and the word of grace, as *St Paul*, that to the obstinate, this to the penitent. The key of knowledge doth direct the key of power, .i. the force of doctrine, the execution of discipline, whereby the obstinate are shut out, and the penitent are reconciled. This is the force, this is the vse of the keyes, whereof the Fathers made two, the one of Order, the other of Iurisdiction.

The key of order, the power of the Ministerie, whereby they preach the Gospell, administer the Sacraments, and by the preaching of the Gospell remit or reteyne sinnes.

The

The key of Iurisdiction, the power of restraining sinners, by excommunication, that is, by expelling the obstinate out of the Church, and receiving the penitent, as Gropper in his booke of the Council of Coleyne under Hermannus and Adulphus, who said, *that eck key did not belong to Peter alone, but was transferr'd to all the Apostles and their successors.* And Cusanus long before that, Nothing said he, *is spoken to Peter, that is not spoken to others:* for as it is said to Peter, *whatsoever thou shalt binde,* so it is said to others, *whatsoever ye shall binde.* Here you haue Cusan oppositeto Bellarmine, a Cardinall to a Cardinall. One Peter you will say receiued the keyes, but he receiued them not as one man, but as the vniue of the Church, as Pius the second said. Here you haue a Pope opposit to a Cardinall. Peter receiued them not as in his owne person, but as in the person of the Church. For if this be said to Peter only, I will giue thee the keyes, the Church hath them not. If the Church haue them, Peter when he tooke the keyes signified the whole Church, as Austin taught. Then Cusan the Cardinall when he could not rid himselfe out of these straites, *If we speake,* saith he, *seriously and properly, the keyes promised to Peter are about the keyes of order and iurisdiction.* But this saith Cardinall Bellarmine is not true; for it was neuer heard of in the Church that there were more keyes in the Church then two, which hee doth as well grant to all the Apostles as to Peter.

Whence I thus argue against Bellarmine.

Peter receiued no other power than that which was promised in the keyes, as Bellarmine saith.

But the rest of the Apostles had all that power, as the Fathers, and the learned Papists teach, and Bellarmine whether he will or no doth confesse.

Therefore Peter had no other power than the rest of the Apostles.

Yet Bellarmine hath a trick how to scape, hee saith,

P p

that

*Council Colo:
sub Hermann:
Sacra confess.
Council. Colon.
sub Adulpho.*

*Cusan a Cardi-
nall against
Bellarmine.*

*Pius 2. a Pope
against Bellar-
mine.*

*Tract. 14. in
Job.*

that the keyes were given to *Peter* immediately, to the rest mediately by *Peter*.

With hundred chaines binde fast the man,

And yet this flye ladd Proteus

Will still escape doe what you can:

And yet he shall not escape: for if the keyes were given mediately to the rest by *Peter*, they should open and shut, binde and loose, not in *Christ's* name, but in *Peter's* name. Then how can that be true which *Paul* writeth of himselfe, *Paul the Apostle, member from men, not by man, but by Iesus Christ*. For if we credit *Bellarmino*, he came mediately either from the man *Peter*, or by the man *Peter*. How doth *Paul* affirme that he was not inferiour to the chiefe Apostles, as who had receiued both his doctrine and his vocation immediately with them from *Christ*? Will the Cardinall then father a lye vpon the Apostle, and labour to proue that *Paul* did mediately receiue the keyes from *Peter*? All the Apostles receiued the keyes from *Christ*, the spirit descended vpon all the Apostles in fiery tongues. All the Apostles are said to be the pillars of the Church, as the Fathers obserued out of the Scripture. What? Did *Bellarmino* read that to *Peter* was given a greater and a better key, than to the rest of the Apostles? Hath he heard that a larger and a more shining fiery tongue than the rest, fate vpon *Peter's* head, as the prince, then vpon the other Apostles heads? Hath he learn'd, that of twelue pillars one was set more firme and surer than all the rest, that the house might be more supported by that, than by the rest? which if *Bellarmino* knew not, let him leaue of to play the foole, and to tell vs that the power was given to *Peter* immediately from *Christ*, and to the rest mediately by *Peter*, as it were by assignment. Marke I beseech you, *Calander*, I cannot say whether more wicked, or more ridiculous consequences follow necessarily out of this place of the keyes.

All the Apostles received the keyes and fiery tongues from *Christ*. All the Apostles are pillars.

*The keyes are promised to Peter:
Therefore to none but to Peter.
Two keyes were given as badges of the ministerie,
Therefore three Crownes as badges of the Empire,
For when Christ gave the keyes, he gave principalitie,
as Bellarmine saith.*

*Peter receiued the keyes of the kingdom of heauen,
Therefore of earthly kingdomes,
Peter can exclude Kings hereticall out of heauen,
Therefore out of their thrones.
He can binde finnes,
Therefore Scepters.*

*He can shew his power in offences,
Therefore in possessions.
He can release penitent men from their finnes,
Therefore trayterous subiects from their oathes.
He hath a key wherewith he doth loose the finnes of Kings,
Therefore he hath a club wherewith he may breake their
heads.*

*So Bellarmine hath changed Peters key into Hercules
club.*

*He can loose and binde any thing,
He can therefore as Oedipus, loose any riddle, he can binde
Turkes and beares.*

*These consequences proue that a King is not to be de-
priued of his kingdom for heresie, but that the Cardi-
nall is depriued of his wit for phrensie. Peters key is
altogether the key of heauen, whereby by the prea-
ching of the eternall Gospell hee hath opened heauen
to the faithfull and penitent, and shut it to the vnfaith-
full and impenitent, which the Pope the Counterfet
successor of Peter doth vse otherwise, as sometime an
elegant Poet played vpon this princely porter.*

*I should not murther much
If that the Popes good grace,
Did happily beare the key
Of that darke fligian place.*

*§. 144.
Wicked and
ridiculous co-
clusions.*

*Doctor Giles
Fletcher.*

For he enriched both
 that place with many an elfe,
 And opened wide hell gates,
 And entered in himselfe.
 But such that heauen and hell
 Are set so far asunder,
 That he should haue the key
 Of heauen it is a wonder.
 But now tis none at all,
 From heauen he all sent out,
 And opes the gate of hell,
 And letteth in that rout.

As the falling starre in the prophetic of *John* he hath changed the key of heauen into the key of the bottomles pit.

§ 145.

Bellarmin being driuen from the keyes, must needs besake himselfe to that his hold, *Feed my sheepe*.

Why then good Sir, why do you vrge this place of the keyes any more for the supremacie, whereby nothing was promised more to *Peter* than was granted to all the Apostles, as the Fathers both old and new, both strangers and your owne do apparantly proue?

But in this place, because to feed is the samewith to rule, and *Peter* alone is commanded to feed the sheep, not some, but all; therefore to *Peter* alone is giuen the principalltie ouer the whole Church, being armed with a double sword, with a double power, spirituall and temporall, which the old man saw, I beleue, as lunatique *Pensbeu* by fits saw,

Two seuerall Sunnes, two seuerall Moones appears, which the Fathers both old and new, being of a more seerled wit, and sharper insight could neuer see. But *Bellarmin* thinketh so gaily of the pastorall vocation, that in respect thereof he preferreth a Bishop before a King, as a shepheard before a sheepe: which perhaps he had well concluded, if *Christ* had said to *Peter*, *Feed thy sheepe*; he said it not, but *feed my sheepe*. But he doth

Bellarmin
 pride in making a Cardinal
 as equal to
 a King.

doth not only prefer a Bishop before a King, but makes a Cardinall equall with him very fondly. The Bishop of Ely, was sometime Cardinall of *S. Pauls Church*; as now *Bellarmino* is Cardinall of the Church of Rome. Yet notwithstanding being as well learned, hee would not compare himselfe for modestie sake with the Cardinall, when well hemight. For though as he is Bishop of Ely, he is inferior to *Bellarmino*, yet as he was Cardinall of *S. Pauls Church* he was nothing inferior. And yet the Cardinall is so mad, as to compare himselfe to the King the Bishop of Elies Lord. But let vs returne to the argument.

It is famous that which the Fathers all with one consent write vpon this place, that *to feed* is the same which *to teach*, which is not proper to Peter alone, but common to all Apostles and Ministers: that all the Apostles were equally shepherds of the whole flocke, that *Iames* and *Iohn* were no more *Peters* sheepe, than *Peter* was *Iames* and *Iohns* sheepe; who are equally called pillars, to feede and to rule are not synonimae, but by *Peters* interpretation they be contrary. That *Peter* was thrice confirmed by name, because *Peter* denied Christ thrise by name. Not therefore for honors sake, as you say, but for comfort: or if for honor, not that it was enlarged vpon Peter above the rest, but that it was restored to Peter: of whom Christ required a threefold confession of loue, that with his threefold confession he might blot out his threefold deniall.

Excellently said *Chrysostome*: When Christ said to Peter, *Feed my sheepe*, it was Christ his purpose, to teach Peter, and all the rest, how much he loved the Church, to that end that we with all our minds should take care for the same. and else where in his 87 homilie, markewell the words said he, *feed my lambes*, i. feed my faithfull people not yours: I haue demanded if you loved me, that loue which you professed towards me; now toward them: feede them, not your selfe. Woo to the Shepherds of Israel that feede
 them.

§ 146.

To feede the
 same which
 to teach.

Chrysost. 1.2.
 de sacer.

Eze: 34. cap.

§. 147.

Aust. de agon.
cap. 3.Tract. in Ioh.
131.How the Pope
feedeth.Bellar. lib. 2.
de pont. cap. 16.

§. 148.

Scapl. doct:
pauic. con. 2.

Isaiah, Eze: 34. *was my flock: was to the shepherds that scatter the sheepe of my flocke.* Hearken *Paul* the first: that feede themselves, who seeketh their owne profit and glory, not the glory of God, nor the saluation of the faithfull, ouer whom they haue charge.

Neither did *Anstet* speake lesse elegantly, when it was spoken to *Peter* saith he, *it was spoken to all; Do you loue me? feede my sheepe.* And elsewhere, *as my sheepe, not as thy sheepe, seek my glory in them, not thine owne, my gaine, nor thine.* Heare, *Paul* the first, you thinke that Kings are not *Christ* his sheepe, but your owne. You seek the glory of *Christ* in teaching them, but your owne in subduing them. You doe not endeavour to gaine sheepe to *Christ*, but to seek wooll for your selfe. Yea you doe not only clippe the flocke, but deuour the flocke, while you deliuer doctrine pernicious to the faith of subiectes, to the safety of Kings, to inward and outward peace. And do you loue *Christ*? you loue your owne selfe, *Christ* you doe not loue, no more truly then your Lord *Apollon* whose vicegerent you are vpon the earth. I might if I would ioine other fathers to *Chrysostom* and *Anstet*, I might alleadge out of your owne men, *Marsilius Patavinus*, and *Cusan*, who appoint the feeding to be by word, and by example, by sound preaching, & good example, and make it common not onely to all *Apostles*, but to all Ministers.

Bellarmino saith otherwise.

He said to *Peter*. Feede. Therefore *Peter* alone must feed.

He said once feede my sheepe; sheepe, i. Priests, Bishops, and Apostles, who haue bred Lambes, twise Lambes, first vnderstanding Iewes, and then Gentiles.

Therefore he committed the vniuersall flocke to *Peter*, and because to feede is the same which to rule: therefore he gave to *Peter* the vniuersall principality ouer the flocke.

A cleare and euident place saith *Stapleton*, that by sheepe Pastors, Bishoppes, and Apostles are signified: by lambes the rest of the faithfull. So happy is *Bellarmino*.

mine, that he neuer coyned so ridiculous or idle a conceit, but some or other would take it vp, and commend it ouer to fooles. Marke saith *Maldonatus*, if this subtilty call not learned men into a laughter. *Lambes & sheep confounded*, Ioh. 17. *the name of the Lambe is a little more kinde, and carrieth a greater shew of lone, but there is no difference in the thing but in the word.*

For whereas you say that to feede is all one with to rule, whence you seeme with *Bellarmino* to fetch the vniuersall Monarchy of Peter, it is not only a hungrie, but a swelling and proud interpretation.

Pastor, is not to rule, but to feede, *pastor* is, are not Rectors but Pastors. And *Baronius* and *Baronius* are synonyma, the former word Christ vsed in the 3. place. *Baronius*. Now assume out of *Iohn* being rightly translated, and what will you then conclude? that it was giuen in charge to Peter, that he should feede the flocke, therefore to rule the flocke.

But be it so, let feede, and rule be all one; to rule when it is enioyned to Bishoppes, is that which to direct: that is to rule with wisedome and counsell, not with power and gouernment. But *Bellarmino* doth thus interpret Christ, feede Peter, i. rule and gouerne.

Baronius goeth farther, in the excommunication of the Venetians; to Paul the 5. there is a double ministry of Peter, to feede and to kill, for the Lord said to him feede my sheepe, and hee heard a voice from heauen kill and eate.

This killing is not crueltie saith he, but pietie and sinceritie, very well; Paul the 5. out of his loue and pietie furfooth doth kill men, which *Seneca* doth call *well pietie*. But he killeth them that he may hide them in his entrailles, saith he: I thinke so, hee will haue the Pope not onely to fleece the flocke, but swallow it vp at a bit. *Baronius* doth vse the words of charity, but the examples of crueltie. For hee propoundeth *Gregorie* the sequenth, and *Alexander* the third, his Countrymen of

Mald: in Ioh: 21.

Feede is not to rule.

Baronius maketh feede to kill.

§ 149.
The Pope, doth kill in pietie.

How the Pa-
pists may kill
a King, how
not.

Cardinall Co-
mensis incited
Parry to kill
Q. Elizabeth.

Seem to be imitated by *Paul* the 5. Christian Kings must be very secure I warrant you, whenas the Pope doth once beginne to play *Gregories* and *Alexanders* pranks. As *Bellarmino* doth stretch out his (to rule) to the head and throte, he doth it somewhat more wally, but with as little honesty. For when he had written in his letters to his friend *Blackwell*, that no Pope had ever commanded that the Prince should be killed: and the Authour of the Apologie had excepted, that he commanded warre to be raised, wherein hee might be slaine: he answers in *Tortus*, that *Bellarmino* spake not of murder, which may happen in battaile, but of that murder which may be committed by a roylter. A very honest distinction. As though hee bee not as well a murderer, who at the command of the Pope doth kill the King by open force, as he that shall doe it by secret treacherie. That this Cardinall threatening warres & armes is no honeste then Cardinall *Comensis*, whose letters are extant, wherein he encouraged *Parry*, with promise of reward and pardon from the Pope, that hee should bring to good effect the purpose of his good spirit, those were his words, that is, that he should murder *Quene Elizabeth* with his dagger. *Bellarmino* proved no better to our excellent King *James*, but somewhat the closer. Did *Peter* feede the Church after this manner? This is not foode but poyson. Did he to guide the flocke of his Master, as if the chiefe bewearer of the flocke went astray, he would take care, that he should either closely or openly be slaine? Giue a Shipheards crooke to a Shipheard. What hath a Shipheard to doe with a sword? Yes forsooth saith he, when Christ made *Peter* a Pastor, hee made him a Prince. For when hee commanded him to feed he commanded him to rule. And he gaue him not only a ministry but a magistracy. But, good Sir, the inward and spirituall government is one thing which *Peter* exercised ouer soules, by the words, the Sacraments, and the keyes: the earthly and outward government

government is another thing, which *Pant* the 5 doth practise by fraude and force against civillies. I pray you tell mee *Calander*, what difference you make betwene these two, and the Commentaries, of the Fathers, and their owne popish writers? Marke the consequences depending on this interpretation partly foolish, partly wicked.

Peter is commanded to feede the flocke of Christ.

Therefore none but Peter.

Upon Peter is laide the charge of feeding and teaching.

Therefore the honour of ruling and reigning is bestowed on him.

Peters dutie is to teach Kings.

Therefore to depose Kings.

To instruct Kings, therefore to destroy Kings.

To Peter is granted a spirituall regiment, therefore an earthly government.

Whether doth hee that knits together such consequences (and these are necessarily gathered out of *Belarmines* interpretation) seeme to be sent to the schooles or to the *Anticira* for a purge? Charge is laid, *Calander*, vpon all true Pastors in *Peter*, to feede and rule the flocke of Christ committed to their charge, but so that they feede them with the spirituall foode of wholesome doctrine, and rule them with the staffe of wholesome discipline. But if *Pant* the 5. doe not feede the flocke but feede vpon it, and doe not order the steppes of his sheepe, but breake their legges and their heades, truly he doth giue food, and vse his shepherdes staffe otherwise then Christ appointed. Wherefore I thinke King *Iames* would rather fast then bee fed by such a Shepherd, who feedeth to that end that hee may kill and eat. What other Kings doe let themselves looke to it, let them laugh in their sleeves as they please, when they read these foolish quiddities of Schollers, but let them take heede of such wicked baits of rebellion, which lurke in *Belarmines* new Dictionary. Wherein

§ 150.

isained to bee the chiefe article of the Popes Creede, wherein are contained many articles, aswell of superstition and Idolatrie, as of conspiracie and rebellion. So that Poperie is nothing else but a plaine catechisme of false faith toward God and the King.

§. 152.

For that double power ecclesiasticall and temporall, which you saie to bee so inwardly ioyned to the supremacy, that it cannot be separated from it; you haue erected as a double engine, to ouerthrow the truth of diuinity, and the Kings dignity. For you haue translated each of them, as it were, from *Præ*, to the Pope and the Popes successour, which you assume and proue not. Ecclesiasticall, whereby by excommunication he may binde Kings, and absolve subiects; not only from sinnes, but from vovves, lawes and oathes. So by excommunication the Pope stealeth away crownes from Kings, and soules from subiects; while he taketh away authority from the one, and obedience from the other. In both he breaketh Gods will, wherby the ciuill power of the Prince, though he be euill, and the obedience of the subiect is soundly established, as I haue fully and at large satisfied you in the former Dialogue: and I haue no lesse infringed the Popes temporall iurisdiction, where you alledged it. In the meane while there was no reason this insolent Cardinall should rearme Kings Catholike in the faith, if once they began to bee wicked, viruly rammes: and Protestant Kings and Princes rancorous wolues; himselfe being a goate and a foxe: he durst not, I say, call them so; but that hee thinketh Kings to be very patient. Who if they remembered themselves to bee Kings, would teach this sawcy and busie Cardinall to follow his holy studie, and not to trouble himselfe with Kings affaires. Neither would they at all suffer either the truth of Gods Testament to be so corrupted by such wicked Impostors; or the maiestie of kingly government to bee so defaced. For the dissolution of government springeth out of the corrup-

Belarmine
sawcinesse
iustly reproo-
ved
10. 1. 1. 1.

sion of Gods Testament. Wherefore if they would admit of wholesome counsaile, they would iudge these deceitfull Iuglers, who make controuersies last for ever by the pernicious quirkes and trickes, were to bee suppressed by armes, not to be refused by arre: for certainly these will neuer leave off to offer dishonour to God, and wrong to Kings.

§ 153.

Then *Saturnine*, you are too hot and earnest, sayd he; *Parrict*, against that most learned Cardinall, and light of our age.

And you must leave off (said he) to praise your Cardinall, and prooue the supremacie. For your Popish writers could neuer yet agree vpon a text, whereon the supremacie was plainly grounded.

Ephes. 1.
The Popish
diuision of the
head.

Cor. 12.

It followeth
not but might
haue bene
as well spoken
to Iohn or
Iames.

Then *Saturnine*, what is more plaine and euident, saith hee, then that *Peter* is called the head of the Apostles, and the rocke whereon Christ promised he would build his Church? *Matth. 16.* for although *S. Paul* do call Christ the principall and inuisible head of the Church, which giueth life to the whole bodie of the Church, yet it is euident that there is a ministeriall and a visible head appointed by Christ, that may outwardly gouerne the whole Church, whereof hee maketh mention, *Corinth. 12.* *The head cannot say to the body, I haue no neede of you, which cannot be vnderstood of Christ the principall head. For Christ the eternall word of God can say to vs, I haue no neede of you, it followeth then, that it is to bee vnderstood of a ministeriall head, that is, Peter, and Peters successour, the Bishop of Rome. And although Paul doe affirme Christ to be that one onely cheife foundation of the Church, 1. Cor. 3. 11, yet when he saith in another place, that the Church is builded vpon the foundation of the Apostles, & therefore vpon the person of Peter, the Prince of the Apostles, as Christ did first call him the Rocke, and E/ey when in the spirit of prophesie he spake in the person of God, Behold I will lay in Sion a stone, a tried stone, a precious*

precious corner stone, a sure foundation, as hee vnderstandeth Christ the cheife foundation, whereof the Apostle speaketh, Another foundation, 1. Cor. 3. so hee did foreshew *Peter*, whom Christ called the rocke, and the Pope that precious & corner stone, that sure foundation, but a second foundation. As was likewise prophesied of one head, which the sonnes of Iuda, and the sonnes of Israel being assembled, should appoint to themselves. Whereby it appeareth that there ought to be one vniuersall Bishop of the whole Church, and that Christ and his Vicar make one head, one visible and ministeriall head, whereon all the Church should depend, for the remedy of schisme: one rocke, one secundarie foundation, euen the person and chaire of *Peter*, whereon the Church might rest, for feare of slipping and falling.

Let vs aske after the fathers, the sincere interpreters of the Scripture, *Optatus*, who thinketh that the word *Cephas*, as it signifieth a head; taken from the Greek word *Κεφαλα*, & therefore calleth *Peter* the head of the Apostles. For the word *stone* in the Syriack signifieth head, in the Greeke, each prerogative of *Peter* is described by that word. Now that the person of *Peter* was both called, and laid the rocke of the Church by Christ, *Jerome* is a witnesse, who doth plainly affirme, that *Peter* was he upon whom the Lord founded the Church; And to *Damasus* 1000. Epist. 2. I am ioyned in communion with your blessednesse, that is, to the chaire of *Peter*; I know that the Church is builded upon that rocke. And *Austin* when hee maketh mention of the seat of *Peter*, saith, that that is the rocke. And *Cyprian*. Whosoever doth forsake the chaire of *Peter*, whereon the Church is builded; doth hee trust to bee in the Church? It would bee too long to reckon vp all the fathers, who haue written that the person of *Peter* was called, and placed the rocke by Christ, whereon hee promised not only to build the Church at that time, but would build it after. And therefore I alleadged three, who called it

A text peculiarly proper to Christ blasphemously applied to *Peter*.

Bellarmin in praefat. de Rom. Pont. cap. 1.

Saunders of the visib. Monar. l. 4. c. 5

§ 154.

Ad Marcel.
1000. Epist. 2.

August. in
Psal. contra.
pari Donat.

Cyprian de vnica
Ecclef. Cathol.

not the person of *Peter* only, but called the chaire the rocke, that I might note downe in the Bishop of Rome the perpetuall building of the Church, according to the words of Christ. Now bee packing *Patriars*, and deny if you can this cheife article of the Catholike faith, that the supremacie and principallity of *Peter*, is plainly grounded vpon the Scriptures. Whence a diuers beginning and excellency may bee gathered both of the Ecclesiasticall and secular gouernment: that the Pope, as spirituall Prince, as *Peter* hath deriued his power immediately from Christ, to gouerne his subiects: But secular Princes haue receiued their power mediately to gouerne their subiects, either by the means of election, as the Emperour, and King of Polonia, or of hereditary succession, as the Kings of Spaine, France & England, or of grant and donation, as the free Princes, or of iust warre and conquest, as *Godfrey* heere tofore and other Lords held the holy land. Therefore to the Pope, as to *Peter*, ordained the cheife spirituall Prince immediately from Christ in the Church, as to the head and rocke of the Church, spiritual obedience for conscience sake is to be giuen of all Christians: But to secular Kings ordained mediately by humane titles, onely secular obedience for policies sake, to preserve good order and manners, is to bee performed, obedience to the higher power alway being preserved: which I would haue you know, I speake to that end, that I might call to your remembrance, *Calander*, that whereof you cannot bee ignorant that you doe so sweare fealty to the King, that you abiure not your fealty to the Vicar of Christ. The vse of which article I thought good shortly to set before all Catholikes in respect of their Princes.

§. 155.

Then *Patriars*, you haue spoken much in few words, sayd he, *Saturnine*, and almost all, I am sure the cheifest points, which your men doe alleadge out of the Scripture for the supremacy, so that you seeme to haue placed them in the reuerend, as your best soulders at the

push

push of the pike, whom if I shall by Gods grace overthrow, I trust I shall more easily defeat the rest of your broken and scattered forces.

And first we must shortly see, in what sense Christ the eternal Sonne of God, is said to be the head, the rock and foundation of the Church, and so it shall easily appeare to Calander, what wrong is offered to Christ, when these are given to Peter. *God hath put all things under the feet of Christ, saith the Apostle, and gave him to bee the head over all things of the Church, which is his body the fullness of him that filleth all in all.* Therefore Christ is the head of the vniuersall Church, not onely because hee giueth life to all the members thereof, and doth poure into them all the senses and motions of spirituall graces: but also because he doth rule and gouerne all things subiect vnto him with his spirit: and thus the Church is the body of Christ. There is therefore that reference betweene Christ and the Church, as that hee cannot be said to be the head, but in respect of this body, nor the Church be a body, but in respect of this head. That it is no lesse absurd to imagine a Church with two heads, then to imagine Christ to haue two bodies. Therefore *Paul* when hee called Christ alone the head, he brought all the rest, both men and Angels into the ranke of members. Of the Angels it appeareth ver. 21. Of men chap. 4. and each of those men, whom he purposed after ward to set ouer the Church militant, whereof hee hath appointed none to bee the head, but hath left them all parts in the body. For when as hee writ of the perpetuall gouernment of the Church, by way of comparison, and of set purpose, & had gathered many vnitie to preserue the vniity of the spirit, in the bond of peace: *One bodie, one spirit, one hope, one Lord, one faith, one baptisme, one God, and one Father of vs all;* hee omitted one visible head, when as hee should haue made mention in this place if any where at all. What? shall wee thinke that *Paul* was altogether forgetfull of *Peter*,

Christ is the head, & how.
Ephes. 1. 22. 23.

of him and
the Church

Christ is head
alone, all o-
thers be but
members.

Ephes. 4.

Among ma-
ny vnitie one
visible head
omitted.

The govern-
ment left by
Christ not
Monarchicall
but Aristoc-
raticall.

Peter, when as to euery of the Apostles was given grace according to the measure of the gift of Christ, by whom he ascended into heauen, there was not one Apostle giuen, who should beare rule ouer all the rest: but many Apostles, Prophets, Euangelists, Pastors & Doctors, whom before he called *Bishops*, to the gathering of the Saints, the worke of the ministry, and the building up of the body of Christ. So that *Paul* thought that the government left by Christ vpon the earth, was not Monarchicall, by one which *Bellarmino* doth so greatly extoll, but Aristocraticall by many. And that hee thought was sufficient to preserve the vniity of the spirit and of faith, to meete with them, who cry out that the Church is *decahead*, if it bee without a visible head appointed forsooth for the remedy of schisme. And if *Bellarmino* had liued in those dayes, he would, I thinke, haue put *Paul* in minde not to haue slipt ouer *Peter*, the head of the vniuersall Church. But now *Bellarmino* it is not safe for the Apostle to vse your counsell: And hath left in writing that wee ought all of vs to worship and adore Christ himselfe, euer liuing and present with his spirit and maiestie, declared to be the onely head of the Church, and in this place called the onely Lord.

§ 156.

But Christ, you say, is that one head by a principall meane, in that he giueth life to the bodie, but the Pope, by the right of *Peter*, is the ministeriall head, that hee may gouerne. But to appoint a double head of the Church, by reason of the difference of a double duty of the head, one principall that giueth life, another ministeriall that ruleth, this is not to diuide, but to plucke in sunder the functions of the head. For to direct both the inward and the outward functions of this whole bodie, it is the cheife and proper duty of that head, as *Paul* teacheth, which giueth life to the bodie.

But you imagine that *Paul* hath spoken of the ministeriall head in another place. When as he saide, the head cannot say to the feete, I haue no neede of you. Which

Which cannot be vnderstood of Christ as you say: for he is such a head, who may say to vs, I haue no neede of you: which that I may grant to be true as Christ is the eternall word and perfection it selfe (for so he hath no neede of men, for he filleth all places, and himselfe cannot be filled) but as he is the head of the Church, he hath need both of the head and members, that hee may be a head by the nature of relation or reference. For these are so knit together by that nature, that it can no more be a head without a bodie, than it can be a body without a head: whereby the Church is called the body of Christ, and the fulfilling of him that filleth all in all: which is not wrought by the worthinesse of his humane nature, but by the excellencie of his diuine nature. Of the corruption of that place to the *Corinths*, and of the friuolous and absurd conseqencies of your argument, you shall heare by and by.

In the meane time listen I pray in what sense Christ, whome Peter confesseth to be the sonne of the liuing God, is called the rocke and foundation of the Church, 1 Cor: 3. 11. Matthe: 16. Another foundation none can lay, besides that which is laid already Iesus Christ. Christ therefore is that one foundation of the Church, that one rocke, whereon the whole Church ought to be founded.

Which is to be taken in this sense, that *he is borne for vs, that he died and rose againe for vs, that he was taken vp into heauen, made of God for vs, wisdom, iustice, sanctification, redemption, satisfaction, purging, and so conclude saluation and glory*: as Paul described him in the first chap: not that halfe and part of these good things, but that the full accomplishment and perfection is to be sought in Christ. Neither doth he say that Christ was giuen to vs for the increase and helpe to wisdom, holinesse, and redemption, but doth attribute the sound effect of all to Christ alone, in whom he saith that we are perfected: in which place first hee taught in what

§ 157.

How Christ a
Rocke.

Coloss: 2.

Th'Apostles
builders not
foundations.

§. 158.

Popish blas-
phemie.

sense Christ is called the onely foundation, then hee placed the only foundation of the Church, that we may put our whole trust and confidence in Christ and him alone, being founded on him the eternall and immoveable foundation. And it is worth the marking, that *Paul*, *Cephas*, and other the Apostles are called builders, not foundations: who should build the whole Church vpon Christ alone, not the foundation whereon it should be builded. But the Apostle saith that the Church was builded vpon the foundation of the Apostles and Prophets. But the personall foundation is one, whereof is mention in this place; and the doctrinall is another, whereof is mention to the Ephesians: where he vnderstandeth not Peter only, but all the Apostles, as they be Doctores of the Church, are the doctrinall or instructing foundations, as it is in the Apocalypse. where the Apostles are accounted the foundations of the house of God.

Let *Saturninus* now come, and himsele be iudge, whether he can call the person of Peter, the rocke and the foundation of the Church. If he affirme it still, (for I know his wrangling, and neuer yeelding wit) let him say likewise, that Peter was borne for vs, dyed for vs, rose againe for vs, and ascended into heauen for vs: that Peter was made of God for vs, wisdom, iustice, sanctification, redemption, satisfaction, purging, life & glory, that our faith and confidence is as well vpon Peter, as vpon a foundation, as vpon Christ. For Christ in this sense is both the rocke and foundation of the Church.

Do you not see *Calander* these mens open blasphemie, who haue called Peter, and in him the Pope the second foundation of the Church? to me truly there can be no more deadly plague, than they who make a meere man the rocke of the Church. But they make a holy man, but a man; as *Marie* a blessed woman, but a woman: when as shee is said to breake the Serpents head.

head, as *Peter* a holy man, but a mortall man and a sinner. And then hardly a man, when *fearing death, he denied life*, as *Gregorio* saith: yet they call him the rocke, whom Christ afterward called *Sathan*. Who put such a weake and slender foundation of Christ his Church? what other thing do they offer to the world, than that which the Atheist may scoffe at, and the Jewes detest? Let them leaue of therefore any more to be madd with the disgrace and hurt of the Church: and let them confesse the only sonne of God to be the eternall foundation of the eternall Church.

But the names of King, Lord, Bishop, Pastor, and the like, given to Christ, are given to Kings and Priests. We confesse and acknowledge, that such names as expresse his ministerie given to Christ, may be given to Magistrates either ecclesiasticall or ciuill, after a certaine manner: but that those names which do expresse the nearest coniunction of Christ and his Church, by the power whereof life and saluation is deriued vnto vs, as the names of Head, Rocke, Foundation, that those should be given to any mortall man wharsoeuer, in respect of the whole Church, that we deny againe and againe.

But the Fathers call *Peter* the rocke whereupon Christ hath founded his Church: as *Ierome* and diuers other Fathers affirme. But your Cardinall *Cusan* hath answered before out of *Ierome*, although *Peter* by the rocke is to be vnderstood the stone of the foundation, yet agreeable to him the other Apostles were likewise the stones of the Church, as *Apoec: 12.* twelue stones: therefore so many Apostles, so many foundations; which is spoken in respect of the Apostolicall doctrine, as *Paul* before expounded it.

Other, and that more iustly, vpon this rocke I will build my Church, expound it of Christ, as *Austin*. *Thou therefore saith he, art Peter, and vpon this rocke, which thou hast confessed, vpon this rocke which thou hast acknow-*

R r 2

ledged.

S. 159.

Certaine names given to Christ, not to be given to men.

Cusan: lib. 2. de concord: eccl: cap. 13.

The rest rocks as well as Peter.

August: de verb: Dom: secund: Mat: 13.

Christ the on-
ly rocke.

Chrysost: serm:
de Pent: &
Homil: 55. in
Matth:
Hilar: de Trin:
lib: 2.

Ambros: in
Epist: cap. 2.

§. 160.

Beda in cap. 21.
Johan:

Pett de Alli: ac-
recommen: scrip:
pag. 269.

ledged, saying, *Thou art the sonne of the living God, I will build my Church, that is, I will build my Church upon my selfe the sonne of the living God, upon my selfe I will build thee, not my selfe upon thee.*

And Gregorie; Christ saith he, *dost call himselfe the rocke*; Other call the faith and confession of Peter the rocke, as Chrysostome; *Upon this rocke, saith hee, not upon this Peter, for hee buildeth not his house upon a man, but upon faith.*

And Hilarie; *There is one invincible foundation, there is one blessed rocke of faith, confessed by the mouth of Peter, Thou art the sonne of the living God, upon this rock of confession, is the Church builded, this faith is the foundation of the Church.*

And Ambrose; *The Lord said to Peter, upon this rocke I will build my Church, i. upon this confession of faith.* Faith therefore is the foundation of the Church: for there is nothing said of the flesh of Peter, but of the faith of Peter: because the gates of hell shall not preuaile against it.

Out of whose most weighty witness, that I may reckon no more, I gather this argument not to be accepted against.

That (according to Scripture and Fathers) which Peter confessed, that wherthin he beleued, was, and is the rocke.

But Peter confessed Christ; not himselfe; Peter beleued in Christ, not in himselfe.

Therefore according to Scripture and Fathers, not Peter but Christ was and is the rocke.

which argument may be gathered out of venerable Bede, who writeth that Christ was the rocke, upon which foundation euen Peter himselfe was to be built.

The ground whereof agreeable to the Scripture, may be fetcht out of Peter de Alliaco, a reuerend Cardinall of Rome, a very eager maintayner of the Popes supmacie, who notwithstanding being overcome with the light

light of that truth: By the rocks, saith he, Peter doth
not seeme to be understood but Christ. For wherean ground
the strength of the Church upon Peters weakness? whereof
saith but the damosell that kept the doore, and she will answer
you, that Peter being frighted at his words, as Gregorie saith,
while he feared death denyed life. Wherefore seeing Peter
did stagger, and his Vicar hath no such footing, and seeing
Bishops them-selves doe so greatly differ about the chiefe
Priesthood of Peter, and Priests wrangle about their chiefe
Priest, who dare presume to say, any man ought what san-
ctitie or dignitie soever, whiche be he Priest, or chiefe Bi-
shop, whether it be Peter, or Peters Vicar, or any other who-
soever but Christ himselfe, to be the foundation of the Chri-
stian Church? Christ therefore hath founded his Church
upon himselfe, as a most sure foundation, against the syn-
agogue of Satans, and upon this rocke hath surely founded
Peter himselfe, of whom hee saith: that for ever I will
upon this Rocke. These are the words of Peter do. All these
You would thinke that Luther or Calvin were spea-
king. And yet Cardinall Bellarmine was so fancie, that
apply the prophesie of Esay of the chosen stone, pro-
pious corner stone, a sure foundation placed in Sion, to
the Pope, due reverence. This hath that base slave of
Antichrist delivered against the most manifest prophe-
tion of Peter, & Peter, to whom *Thas Aquila*, *Stichus*,
Caesar, and *Abdus*, and *Peregrinus*, desistently and many
other popish writers subscribe. That with a few others
did Bellarmine attempt against the Scripture, which the
boldnes of many popish writers more learned were
afraid to attempt. And will you hearken to this fellow
Calender, in a chiefe article of faith, as he calls it, so far
dissenting from his owne side? or dare you securely ad-
mit of those, whom you see as the *Madianites*, mutu-
ally wounding them-selves in a cause of such impor-
tance? It is but *Saturnus*, who seemeth to bee no other thing but

un-
der-
stand
the
word
of
God

the
word
of
God

§. 161.
Blasphemie
subscribed to
by the popish.

very *Bellarmino* himselfe proceedeth from Christ to Peter, from Peter to the Pope; from the Pope he falleth to the Popes chaire; and hee proueth that the Church is to be founded vpon that rocke out of estimation; borrowed and framed out of *Jerome*, *Austin*, and *Cyprian*.

Cicero de orat:

Papists like
mad-men.

Cicero makes mention of a certain mad fellow, who finding a small boate on the sea-shore, purposed to build a great ship of it. These mens madnes is like, who finding Peters chaire in the Fathers, do dreame that the Church must be built vpon the chaire.

Jerome misal-
leaged.

Jerome to *Damasus*, I am united in communion, saith hee to your blessednes that is to Peters chaire, I know that you are the rocke the Church is builded vpon it; vpon the rocke, as you relate it. But *Jerome* thus, following after was deluded by Christ, and united to your Blessednes. O. You passe by Christ in this sentence, as if he were a man unknowne; and you curtail *Jeromes* words, wherein hee confesseth that he doth follow none chiefly but Christ. You make mention of Peters chaire; Upon that rocke, saith *Jerome*, Church is built. Christ himselfe. Why should you not rather reforme; That rocke to Christ this goate before, when to Peter that followeth after in the sentence chiefly, when *Jerome* doth adde the word; I know that the Church is builded vpon that rocke. Now that Christ is that rocke whereon the Church is builded, none at all doubteth; but that Peter is that rocke, many deny. And yet you are so mad that you will build the ship of the Church, vpon the chaire as if were vpon a small boate? You haue well observed by making out the name of Christ, and saying the sentence as a beard, with a more sharpe razor.

I shall marke much of *Austin* when hee hath bounde this Peter should bee the foundation of the Church, would suffer the Pope to be: and if when hee did gaine the person of Peter from this honor, hee

would

would admit Peters chaire.

But when he makes mention of *Peters* seat, that said he is the rocke, as it is indeede? let vs add the wordes following rather. *up said he all the Priests from the very seat of Peter, and in that order of Fathers, make who succeeded one another, that is the rocke against which the proud gates of hell shall not preuaile.*

Then *Sacrament*, while you are handling another matter, *Patrist* you doe confirme by *Austens* authority another article of the Catholicke faith of the Pope *Peters* succession.

But, said he againe, to the confirmation of an article of the Catholicke faith, *Austens* authoritie without the testimonie of the Scripture cannot be sufficient, in the iudgement of *Austen* himselfe: who speaketh of the matter as he had heard, that the Byshop of Romes seat was the seat of *Peter*, and that in that seat some succeeded others: but hee makes it no article of the faith. Wherefore when he speaketh that is the rocke it cannot be referred, either to the seat or to the succession of Byshoppes in the seat. For therein hee should contradict himselfe, who makes Christ the rocke of the Church, vnlesse rather he referre it to *Peter*; so vnderstood as I said with the rest of the Apostles, who in respect of doctrine, may in some sort be called rockes. But it is not said you will say, he is the rocke, but *hee* is the rocke, therefore the reference is not to the person in this place, but to the seat, i. to the chaire.

As though by the deceit and carelesse of writers greater faulter then these had not crept into *Austens* workes, then the for he. Although what hinders why, *hee* is the rocke, may not as well be referred, to the person of *Peter*, as those wordes in the Gospell (vpon this rocke &c.) are referred to the person of *Peter* by the *Rhemistes*.

But let that be granted you for a time which you shall neuer euert, that *Peters* chaire is ment in that place,
Austen

S. 161.

Apostles
rockes in re-
spect of doc-
trine.

This Rome
not old Rome.

§. 162.
Lib. de unitat.
Eccles.

Contra Steph.
Corruption
of Fathers af-
ter their death

Cyp. de unit.
Eccles.

How Peter
the first stone
in order not
in power.

Austen saith not that is the rocke whereon the Church is builded, but that is the rocke which the gates of hell shall not vanquish. So he doth not promise that Rome shall alwaies withstand, but doth testifie that Rome did then resist the gates of hell, while it kept that faith uncorrupt that *Peter* left vnto them. For if hee should now liue, and make diligent search, hee should not finde Rome in the middelt of Rome. Our Romanes at this day are no Romanes; they are but the carcasses of those Romanes, who receiued their first faith from *Paul* and *Peter*, which these men haue breathed out at their soules.

And now let *Cyprian* make answer for himselfe, who affirmeth that the like power was given to all the Apostles by *Christ*; and that the rest of the Apostles were the same that *Peter* was, being endowed with the same fellowship of honow and power. Let him make answer for himselfe, how he could lift vp *Peters* chaire aboue the chaires of the rest, and would not haue it forsaken for iust cause, which he did oppose in an vniust.

But *Cyprian* as both *Ierome* and *Austen* and other fathers haue iust cause to complaine, that so many baslardly bookes are brought in the place of thole that were right and true. And false sentences deceitfully foysted in, and true violently cast out, that now being dead they are constrained to speake and holde their peace according to other mens pleasures not their owne.

Now *Ierome* at your command conceales that, which he vttered before. Now *Cyprian* speaketh that which he neuer meant. He that forsaketh *Peters* chaire whereon the Church is built, doth he testifie that he is in the Church?

Cyprian writ thus a little before, *Christ* doth build his Church vpon *Peter* alone, meaning that *Peter* was the first stone that was placed vpon *Christ* the foundation, vpon whom the rest in their order were to bee builded. First therefore in order not in power: therefore he said that

that equall authoritie was giuen by Christ to all the Apostles, but that it tooke the beginning from vnitie, that the Church may be shewed to be one. The foundation therefore of the building in *Cyprian* is nothing else, but a beginning. The rest of the Apostles were this which Peter was, being endowed with the fellowship of honour and power, but the beginning from one. This therefore is proper to the person of Peter, that he be the first stone set vpon the foundation, vpon which &c. How is it then deriued to Peters chaire, whereon the Church was to be builded? Let Peter be changed into chaire, and the masculine gender into the feminine. Do you thinke that that Father had so weak and childish a memorie, that within the compasse of nine lines he would so apparantly contradict himselfe? that he would remoue the person of Peter out of his place, and place Peters chaire in the roome? to displace the Predecessour out of the ranke to place the successor? To cast out the first stone in the building, out of his order, to place those that followed? hee would neuer haue done it, he was neuer so madde. It was not therefore *Cyprians* ill memorie, but the falshood of certaine scribes, who brought that new clause, of a quite other nature into *Cyprians* text.

Many popish correctors in this age, and those very learned, and many famous *Printers* haue taken great paines in setting forth and printing of *Cyprian*, they sought for all the antientest and sincerest manuscripts out of the best libraries of all Christendome, they could possibly get, they did very diligently compare them betweenethemselues, and all of them agreed in this, that that clause could not be found in any of their written copies. *Pamelius* a Canon of *Bryges* onely excepted, who being an obscure man, and of small reckoning said hee found that clause lately written in an old copy belonging to the Abby of *Cambray*, and brought it into the *Amwerp* editions printed by *Stelsius*:

S f

when

§ 163.
One copie of
Cyprian allea-
ged against
many.

when that notwithstanding he confesseth he had eight other written coppies in his handes fetcht out of diuers libraries, in all which he saith this clause could not be found, but only in the copie of Cambray. Now let vs giue credit if wee can, that one written copy of the Abby of Cambray was vncorrupt, and that all the rest were corrupted. Let vs preferre one blinde copie, before so many excellent copies both printed and written. And let vs preferre one *Pamelius* Cannon of *Briges*, before so many notable *Romane* writers, *Rembertus*, *Cauchius*, *Coster*, *Erasmus*, *Gravius*, *Mauntius*, *Morelius*. Shall we think one to be of more credit then all the rest? Which we must needs doe, before wee must admit of such a bastardy and new deuised clause. Let *Saturnius* packe vp and be gone, let him brag, that *Peters* chaire is the rocke of the *Catholicke Church*. And let mee as my manner is a little consider the consequences of this peeterly argument.

Peter confessed *Christ* the sonne of the liuing God to be the rocke and foundation of the Church, against whom the gates of hell shall not preuaile.

Therefore *Peter* is the rock and foundation of the Church against whom they haue preuailed.

Or thus,

Peter in respect of doctrine is the foundation, as the rest of the *Apostles*.

Therefore in respect of his person.

Or thus,

Peter the first stone in order set in the foundation is the rocke.

Therefore the *Pope* *Peters* successor, as it is presumed, is the rocke.

The person of *Peter*.

Therefore the chaire of *Peter*.

He is more dull then a stone that gathereth so.

In one word *Peter* in this place holdeth the primacie of degree only and order.

Therefore

Therefore it giueth the Pope of Rome the supremacie of iurisdiction and power.

Is not this making of the supremacie out of the rock, like the making of a roape of sand? how foolishly are these argued? but that one thing how blasphemously of *Bellarmino*? who applieth the prophetic of *Esay* of Christ the chosen stone, pretious, cheife corner stone a sure foundation, to his Master the Pope. Christ is the cheife foundation, the Pope forsooth is a second. This argument is not fetcht from *disparates*, as *Tortus* plaies vpon vs, but from immediate contraries; for heauen is no farther distant from hell, then Christ from the Pope, that is from Antichrist.

But my good Lordes the Popes doe alwaies lurke vnder Peters cloake, as the *Dominicans* are said to lurke vnder our *Ladies frocke*.

Wittily said *Erasmus* as many things, *What is charity, it is a Monkes cloake said he, for it couers the multitude of sinnes.*

In like manner I may call Peters vertue the Byshops cloake; for it couereth many a wicked man. They do willingly snatch at that speech of *Optatus*, who thinking the name *Cephas* in Siriack a stone, to signifie in greeke a head, is set vpon Peter by the Greeke word κεφαλαι as *Bellarmino* obserues, and therefore calleth Peter the head of the Apostles. Which learned *Valla* doth wonder could euer come into any mans minde: and Cardinall *Caietane* a notable writer among the Papists, refuses it out of the Gospell. For hee alleageth out of the Euangelist to meete with this error, that the word *Cephas* is interpreted to be Peter, not a head. And *Ferus* doth flatly say that *that interpretation of this word is very foolish and ridiculous*. The diriuation of this name is not so ridiculous as the prooffe of that, which out of that place of *Paul* (the head cannot say to the fete I haue no neede of you) *Bellarmino* being falsly collected, doth violently vrge against the scope and minde of the Apostle.

*Bellarmino lib. 1.
de Rom. Pont.
cap. 17.
Vall. de cla. de
dona. Constant.*

*Comment. in
Ioh. cap. 1.*

*Ferus in hunc
l. c.
Papists against
Papists.*

§ 165.
*Bellarmino
mistaketh S.
Paul.*

*Chrysost. hom.
vigil. nom. in
1. Cor.
Corinth 12. ex-
pounded.*

who taketh the head by a metaphor for any excellent part which is endued with great graces: the eyes, the eares, the hands, the feete for inferiour partes, which are furnished with meaner gifts, as *Chrysostome* expoundes, saying they did excell in gifts some greater some lesse, cheifly in the knowledge of tongues. They which receiued the greater gifts, did contemne them who had receiued lesser giftes, and these againe greiued at it, and enuiued their betters. This difference in the mysticall body, he went about to compound, by the example of agreement of the parts in the naturall body, where the head doth not say to the feete I haue no need of you &c. But all the members haue mutuall neede one of another. Out of this metaphore *Bellarmino* dreames that the visible and ministeriall head of the whole Church is appointed.

Now marke the foolish consequences necessarily depending vpon this interpretation.

If one ministeriall head of the whole Church, bee taken out of this place, therefore because *Paul* maketh mention of eyes, eares, handes, feete, whereof there are two members, it is requisite that there bee two in the Church, that must haue two eyes, 2. that must haue two eares, 2. that may be resembled to two feete, then it will be a very beautifull Church that doth consist of nine members only.

§. 166.

Inquire after
the inferiour
members.

But how doe they vrge the likenesse of the head and the feete, I would faine know whom they vnderstand to be the feete of the Church? Some take them to bee Kings, as *Cardinall Poole*, some for learned men as *Turrianus*, most of all the Iesuits of his owne order: *Kinges* who with their gouernment may sustaine this putrified head, Iesuites who may doe the like with their wittes, and may carrie it ouer among the Indies, to *domineer* in the new-found world. To the which feete the Pope cannot truely say, I haue no neede of you: and therefore he giueth greater credit to the Iesuites, then to those idle

idle paunches the Monkes, who in their howerly prayers spend their whole time in mumbling on their beads. That that also may agree with the argument of your head, which *Paul* hath in the same place, that the greatest honor is put vpon the dishonestest members, hence it may be other orders will conclude, that the Iesuites are more dishonest then all the rest of the Monkes.

But I demand why there should not be many ministeriall heades when there be many ministeriall feete? where be the two eyes, whereby this metaphoricall head without braines may pry into the secrets of Kinges? where be the two eares, whereby they may listen after all reports? where be the two hands whereby they may rake and gather in all mens monies? if you answere that two are not necessarie for the head, when the head hath many more, we confesse that it is better for your head to encrease his treasure, then to make good the argument. For a duality of these members are more necessarie to make the vnitie of the head, that a fit proportion may be referred.

But this so honorable a title, the head of the Church, the head of faith, being proper to Christ, who liueth and raigbeth in the heauens, so that hee bee present in earth with his Church, with his maiestie and spirit, yea that hee is within his Church to giue life and gouerne the same with his word, to haue this communicable with a mortall man and a sinner cannot bee done without blasphemous contumelie. Some thinges in *Bellarmino* are blasphemous, some are friuolous, these are both blasphemous and friuolous, as this argument drawne from a metaphoricall head, whereon the supremacy the cheifest foundation of their catholike religion doth depend. And here see I pray you what discreet men may suspect, who think the *Cardinal* to be learned, they yeld so much to his wit, that rather then they will thinke him to be a foolish disputer, they take him as it seemes to be a secret betrayer of the cause. He defends his head with

§ 167.

To make the
Pope head is
blasphemie.

Cicer, in Bruto.

so withered forces and ridiculous arguments, that without any resistance of the Aduersarie, hee will fall to the ground by his owne weaknesse. That which the Oratour said to *Mar. Callidius*, negligently and coldly defending the cause of his owne head and life, *Thou Mar. Callidius, vnlesse thou dissemblest, thou wouldst not thus plead?* This may more rightly bee spoken to this worthy patron of his head, *Thou Bellarmine, if thou thoughtst as thou speakest, wouldst thou handle a case of such importance so lazily, so loosely?*

For whereas out of the premisses, *Saturnine*, you gather a different beginning with *Bellarmino* of Ecclesiasticall and secular gouernment, and from the diuers beginning of each power, do draw a diuers nature of obedience due to each power; and doe propound the twofold vse of this article to bee considered of all Catholikes: because all this discourse doth so neerely touch the Kings crown & dignity, I leaue it to be discussed by *Regius* our Counsellor; wherefore *Calander*, you are to entreat him, that he would tell vs what he thinks in this matter, and ease me of the labor of farther disputing.

§ 168.

Then *Calander*, truly, said hee, when I diligently marke all the parts of your answer, I perceiue little or nothing making for this our vniuersall Ecclesiasticall Prince to be in the text. For if Christ gaue the key not a scepter, as well to all the Apostles and Ministers, as to *Peter*, and gaue a Bishops staffe, not a sword; and ordained *Peter* not to bee the head, but a member: and not the foundation of the building, but a worke man; as not onely many ancient, but Popish interpreters of the Scripture doe teach with one consent; where I pray you shall I finde grounded plainly vpon the text, that vniuersall Church gouernment, as they call it? vnlesse peraduenture we may call *Peter* the Prince of the Apostles, as we call *Homer* the Prince of Poets, *Demosthenes* the Prince of Oratours, and *Plato* the Prince of Philosophers. Wherefore my good friend *Charles*, I entreat thee,

thee, that as *Patriots* hath layd open the truth of God obscured by diuers sophismes : so you would free the dignity of Princes, being defaced by Popish vsurpation, as it becommeth one that is of counsell with the King, which I euer held more deere to mee then my life, euen then when I was most nousted vp in popery.

Then *Regius*, All power, said he, is from God, & it is

Either { Ordained, And that two fold : { Ecclesiastical.
Tolerated, { Secular.

§ 169.

The diuision
of power.

The Ecclesiasticall,

1. If you respect Christ, it is Monarchicall or governed by one: for all power is giuen to him alone by the father, both in heauen and earth.
2. If you respect men, is is Aristocraticall or governed by many, and those the cheifest, as *Patriots* confirmed out of *Paul*.

Therefore this your spirituall Prince, *Saturnine*, chosen a Monarch by himselfe, a King at his owne pleasure, a supposed Vicar of Christ, an vniuersall Bishop, ordained not by Christ the maintainer of Kings, but by *Phocas* the murtherer of kings, at that very time when as *Mahomet* that false Prophet his brother came into the world; successor not of *Peter*, but of *Romulus*, what power hee hath immediately to rule ouer Kings, when *Peter* himselfe had none at all, I vnderstand that it is but tolerated. As the Dragon hath, from whom the two horned beast tooke all his power, as *Iohn* testifieth in the Apocalyps. Therefore this power is not ordained but tolerated, not for the comfort of the world, but for the plague, not an holy ordinance, but to bee a scourge for the Saints. But there is a certaine spirituall power immediately from God. True : but that which promotes

promotes the Kingdome of light : not that which promotes the Kingdome of darknesse, which is immediately from the Diuell, such as the wofull experience of many ages hath proued you Popish power to be. Therefore to your spirituall Prince, holding the seate of the Dragon, spirituall obedience is no more due to him then to the Dragon.

§. 170.

Secular power
from God.

But secular power, whether it consist in many, in few, or in one, although it be in *Nero*, yet it is immediately ordained of God, as *Paul* hath taught, and to that purpose is called by him the ordinance of God. But that, will some say, may be sayd of the secular tyrannicall power, as of *Tyberius* and *Nero*, which may be said of the Popish tyrannicall power, as of *Gregorie* the 7. or *Paul* the 5. true in respect of the abuse. But the ordination of the secular power is of God, the abuse of the Diuell. Therefore *Pilates* power which condemned Christ, is not sayd to bee tolerated from aboue, but giuen from aboue. It was therefore a wicked power, not a vsurped power, as *Austin* thought : wicked in respect of tyranny, not vsurped in respect of the ordination : but the power of this Prelate, I may say this *Pilate*, as *Bernard* spake, it is not onely wicked but vsurped. I conclude therefore out of the Apostles principle, for the secular power against *Bellarmino*.

All power ordained, is immediately from God : by the witnesse of *Paul*.

All secular power, whether it bee by the people, by the Princes, or by the King, is a power ordained. For reason, which is a glimmering of the diuine light, doth suggest, that all societies must be subiect to one of these, whether it bee simple or mixt, for the good of common safety. Therefore all secular power is immediately from God.

§. 171.

But the title of the power is not diuine but humane, therefore the secular Prince hath mediately power and govern.

gouernment, to rule ouer these or those subiects, either election comming betweene, as the Emperour: or succession, as the Kings of France, Spaine and England: or grant, as the free Princes, (as the Popes in their own Dominion, for so he might haue sayd) or by iust war, as *Godfrey* heretofore &c. Very ignorantly. He doth not distinguish between the title of the power and the power it selfe. The title is the condition, without the which the power is not obtained to this or that King, ouer those or these subiects. The power is that authority and iurisdiction which God doth giue immediately to a Prince, as *Paul* teacheth. The Cardinall therefore vniuersed, as I may so say, did abuse that most renowned French King, *If any man* (said he) *should demand of the most Christian King, by what right hee holdeth France, or maketh Lawes, hee shall not answer by the Law of God, but by the title of hereditarie succession.* Yea truly, the noble King might haue answered otherwise, according to that wit wherewith hee was endued: being demanded why he bare rule ouer his subiects, or made lawes: *That hee did it not by the right of hereditarie succession, but by the ordinance of that power which hee receiued immediately from God.* Inheritance doth not giue that power, but it is a property necessarie in that man, to whom God doth immediately giue that power. That subiects may giue reuerence to their Kings, not for blouds sake, but for Gods sake. Goeto, and what if one should demand of *Paul* the first, by what right hee holdeth his Popedome, he will answer as he is taught, not by the title of mans election: but by the Law, forsooth, of God. The fore the Popes power is by Gods Law, as it seemeth, although his election bee by the Cardinals. Why then may not the Kings power be by the Law of God, though his succession be from his ancessours? for whose condition seemes to be like, why should their iurisdiction be dislike? The Cardinall therefore deales very vniuistly, who denieth that to the King, which he granteth to the Pope.

Tt

But

BeLarmine in his answer to a booke entitled, an answer of a Doctor of Diuinity, to an Epistle written to him by a reuerend freind of the monition of the censures from the Pope, denounced against the Venetians.

§ 172.

The cruell
dealing of the
Iesuites with
the French
King.

Tom. II.

Bellarmines
lewde dealing
with all
Princes.

But the malapert Cardinall did trie the patience of the most Chriitian King, as another of his order a bloody nouist, stricke out his tooth, when he meant to cut his throat. But now the Iesuites doe blasse the King, but the King as oft as he cheweth his meate, its maruell he doe not curse the Iesuites: who while the controuersie depended about the expulsion of the Iesuites, receiued a wound from *Iohn Chastile*, and the blood issued out of his mouth, spake pleasantly, as his vse was, *Now at the last the Iesuites being conuicted by my mouth must be cast out.* That his friends may greeue that they were brought backe againe by that mouth, as innocent and cleered, who were the authours of so cruell a murder: whose scholler did thrust that valiant King to the heart. After the same manner, *Baronius*, that testie olde man, did entertaine the Catholike King *Philip* the second, the Champion of their Church, for with-holding Sicilie and Naples from the Church. Whom will they spare if they spare not the Spaniard? What may the *Defender of the Faith* expect of these fellowes, who doe thus entertaine the Christian and Catholike Kings?

But although there be no truth, yet there is some equitie in *Bellarmines*. Hee spareth no Princes, not those of his owne side. Hee holdeth that those who bee Catholike in faith, if they beginne to be wicked, are to be driuen by the cheife Pastour from the flocke, and deprived of their kingdome as well as heretickes. Those as giddie headed rammes that they hurt not with their hornes, these as rauenuous wolues that they deuoure not the flocke. So scornfully doth this Braggadochian Cardinall terme the Excellencies and Maiesties of the Christian world.

The world doth not maruel that Preists be so sawcy, but it wonders that Kings bee so patient; that they will suffer Princely crownes to be tumbled vp and down by them as foot-balls: and the prerogatiues of kingdomes to be so weakned & diminished by schoole distinctions.

For

For this Cardinal, like a bad archer, doth strike his confederate, next neighbour-kings, while he doth directly leuell and aime, but in vaine, against *James* the King of Great Britaine, whom God still defend from his treacherie. But to the argument, Hee denieth all secular Princes to haue any power immediately giuen from God, to rule ouer subiects.

But it is well that hee doth affirme euen in the same chapter, in as manie words, that secular Princes haue power immediately from God, to rule their subiects, as they are superiors, and he alleageth a good reason, *because the commandement of obedience is immediately from God*, and this is true. For he cannot bee superiour and aboue other if he doe not rule, neither can he be a subiect that is not bound to obey. And yet againe in the end. *If secular Princes (saith he) haue no power immediately from God ouer the Laity, much lesse ouer the Cleargie: therefore ouer none.* Which hee granted before. Is it so indeede, will some say? yea truely, looke vpon the place, you shall see *Bellarmino* affirming and denying the same predicate of the same subiect, and that in respect of the same, and that in one and the same chapter. Let this great Logician be packing, who sends his aduersaries to turne ouer *Aristotles* Analytickes: and after he hath read them himselfe, let him teach vs how two contradictions may be true at once.

Secular Princes haue no power immediately from Christ to beare rule ouer subiects. And

Secular Princes haue power immediately from Christ to rule ouer subiects. Hee speaketh in both places, not of the title but of the power. A manifest contradiction.

*But how may Proteus fast be held,
Who changes shape at euery turne,*

But the feeble old man doth often faile in memory, and contradict himselfe, as *Father Paulus*, and *Fulgentiū*, and *Marsilius*, and *Chichester*, haue taken the

§ 173.

Hee is both
vnconstant &
vnlearned.

A manifest
contradiction

S. 174.

Bellarmino
continually
beggeth the
question.

man tardy, and held him to it shrewdly.

As the mans great wit appears in *Tortus*, all whose disputation doth hang vpon the begging the thing in question.

For that he may proue that the Kings oath doth require not only ciuill obedience of Papists, but deniall of the catholike faith, he taketh the thing in controuerſie for granted, to wit, *that it is agreed among all Catholikes, that the chiefe Bishop may rightly depose heretical Kings, and free their subiects from obedience.* And hee affirmeth, that this is the catholike doctrine, but proues it not, which ought soundly to haue been proued, if he would disproue the oath.

He addeth further, that when the Kings of the earth, haue admittance into the Church, with this condition that they submit their scepters to Christ, &c. if they refuse it, it is lawfull for him, who hath the rule ouer all the Church vpon earth in Christ his steed, to remoue them from the communion of the faithfull, and to forbid their subiects to obey them.

How falsly the Bishop of Chichester teacheth, now we obserue the mans wit, we are very sorry that *Bellarmino* doth openly begge, and that one thing twise, which is in the very question. For it is in question among vs, whether the Pope haue the power to depose the Prince, and to free his subiects from their obedience.

Here *Bellarmino*, as if like *Apollo Pythius* he gaue his Oracle from his three-footed stoole, pronounceth malapertly enough, that hee, who is Christ his Vicegerent in governing the Church, hath that power. For he saith, *that he hath power to excommunicate, therefore to depose.* He proueth that excommunication is an inward thing fastned vpon the supremacie, when hee should proue, that this depoling is an inward thing belonging to excommunication: otherwise hee disputeth not to the point. So the state of the controuerſie being either

turned aside, or altogether vnknowne, he goeth from the point, and fighteth with vs after the manner of the *Andabata*, who fought blind-fold.

And because the power to depose Princes by excom-
munication is denied the *Pope*, therefore he saith, the power
of excommunicating is wholly denyed. It follow-
eth not, it is a fallacie from that which is in some sort, to
that which is simply and absolutely. And when he had
affirmed, and repeated it againe and againe, till a man
might loath it, that Christs Vicar had so great power,
he vsed no arguments or pproofes to that purpose: he
desireth to be credited vpon his bare word without
reason, as if he were a *Pope*, who is not bound to bring
arguments to refute the oath; *for then saith he, he might
be thought an vndiscreete Prince, if he thought he might not
forbid a wicked action, except he added reasons to his inhibi-
tion, and write a large treatise after the fashion of the Phi-
losophers to that end.* They do very cunningly, as they
seeme, excuse that vnreasonable creature: who sets
downe the articles of the catholike faith, as the *Mathe-
matikes* do their principles. You must not therefore, o
yee Kings, in a matter of such importance as concerns
your right, so neerely looke for any reasons from *Robert
Bellarmine*, more than you expect from *Paul* the 5.
He speaketh as a *Prince*, not as a *Philosopher*. He setteth
out not arguments but edicts. He disputes not, but de-
termines in the *Pope*s cause against the King, and that
against the opinion of infinite *Papists* both better lear-
ned and honester men than himselfe, as appeareth in
the answer of the *Bishop of Chichester*. So that *Bellar-
mine* seemeth to many wise-men, to haue attayned an
opinion of learning, rather than learning it selfe. For
in that whole disputation the begging sophisme of the
thing in question, is the foundation of all *Bellarmines*
answer: so heauy headed and dull he seemes in Logick:
and so vnskillfull in Grammar, as appeareth in that part,
wherain *Saturine* disputeth of the spirituall and tem-

§. 175.

*Bellarmino &
the Pope need
not alledge
reasons of their
actions*

*The ground
of Bellarmines
argument is
the begging
of the questiō*

Bellarmino
the great lear-
ned man
speakes false
Latin.

§. 176.

God the ob-
iect of spiri-
tuall obedi-
ence.

porall obedience, and alleageth *Bellarmines* ownewords out of *Tortus*, *Inretur fidelitas, Est fealtie* saith he, *he sworne to the King*, but so, *ne abinretur fidelitas, that saith be not forsworne to Christ his Vicar.*

He speaketh false Latin in disgrace of all Grammarians. But that farre worse that hee thinketh so basely to the contempt of Kings and Emperors. For we doe not so much blame his grammar, as his diuinitie. And we obserue this by the way, he doth obiect incongruities of speech to others, when he himselfe is faultie in manifest barbarisme: and calls other mens stiles dynty, when his owne is cast ouer with hell dust. That which *Robert Bellarmine* mouth doth clearely shew, the same doth *Robert Saturnine*: who when hee had abased the power of secular Princes, to aduance forsooth the power of that one spirituall Prince, hath also so tyed the spirituall obedience of Christians to the will of one Bishop, that by the pretence therof, he may take from Princes at his pleasure, the ciuill obedience of subiects.

But as he erred in the originall of either power, so he erreth in the obiect and end of either obedience.

We make the true obiect of spirituall obedience to be God himselfe, the end Gods word: hee maketh a contrary obiect, the Pope himselfe, and the end the Popes will.

We make the true obiect of ciuill obedience, Gods ordination of the ciuill Prince, the end the spirituall obedience toward God: therefore *Paul* saith, we must obey him for conscience sake, not for the busines sake that is enioyned by the Prince, but for the authorities sake that is ordeyned by God.

Hee placeth the Bishop in Gods place, enioyning spirituall obedience to vs, for very conscience of those things that are enioyned, and hee maketh ciuill obedience terminable at pleasure, by the obseruation of good order and manners. So that subiects obey the ciuill Magistrate, not for conscience sake, as *Paul* speaketh,

keeth, but for policies sake, as *Bellarmino* speakeeth; and that Clergy men obey not for necessarie subiection, but at voluntarie discretion, and are held in, not by force of law, but by force of reason, as hee saith. So to vs the obseruing the spirituall dutie is the direction, and limitation of the ciuill, to him the bond of the spirituall obedience, is the disioyning and loosing of the ciuill. Is not *Bellarmines* deceit euident enough, who vnder the pretence of spirituall obedience, hath taken the ciuill cleane away? So he playeth the iugler, to deceive the Papists sight, and that with a twofold trick: One whereby he perswadeth, that for the shew of ciuill obedience they thinke the spirituall may bee abiured by them; the other, whereby vnder the shew of spirituall obedience, he cleane taketh away the ciuill.

Hence ariseth those new and strange interpretations of *Bellarmino* in the schoole of Diuinitie; *Let not obedience be shewed to man, contrary to the obedience of God, that is, let not obedience be shewed to the King contrary to the obedience of the Bishop. And we must rather obey God than men: that is, we must rather obey the Pope, than Kings.* I appeale to your owne consciences ye Papists, whether you thinke this to be the Apostles commentarie, that in respect of spirituall obedience, which consisteth in faith, deuotion, loue and feare of God, a sinfull mortall man should be aduanced into the seat of God? What if the *Pope* command, which God forbidderh, that wee take from *Cæsar* the things that are *Cæsars*, by Gods owne gift, his sword, scepter, crowne, subiects and life, is not this vnder the shew of spirituall obedience to forbid ciuill obedience? And to command, that obedience be given to the *Pope* commanding vniust things, against Gods obedience, who hath enioyned your subiection to the King. This ought not to appeare spirituall obedience to you, but spirituall coulénage, whereby vnder the cloake of spirituall obedience, which the *Pope* hath gotten by the gift of men,

Clergie exempted from obedience.

Ciuill obedience taken away.

§ 177.
Bellarmines new and strange interpretations.

Rom: 13.

he

S. 178.
A caueat for
Kings.

he loose the bond of ciuill dutie, which is due to the King by the gift of God.

I beseech you, ô yee Christian Kings and Princes, whether you thinke it be for your good, that such positions as these be setled into your subiects mindes? That such a catechisme as this not only lye close hidden in books, but be openly taught in your Vniuersities & Churches? There be none so dangerous trecheries to Princes, as those which are hid vnder the cloake of duty, and coloured with the name of catholike religion. Vnder the pretence whereof *Bellarmine* hath cherished rebellion in the subiects of the Venetian commonweale, which professeth Popery, as hee hath done at this time in the subiects belonging to the most excellent King of Great Britaine.

A Troiane or a Tiran to him are all alike.

Beware ô yee Kings, lest the mischief intended to one fall vpon all the rest. *Saturnine* is an ill egge of an euill bird, as in the prooue of the article of supremacie; he is a corrupter of Gods will, so in the practise of it, he is an enemy of princely gouernment. And as you had him ere while a manifest forger, so now you haue him an open traytor.

S. 179.

Here *Calander* both your discourses said he, the one against the *Pope*, the other for the *King*, giue me iust occasion of two doubts: one, how the spirituall and ciuill obedience is distinguished in the word of God: the other, whether the former Councells did cast of this spirituall power which the *Pope* doth generally vsurpe. Which two points being briefly and plainly discussd, will cleare the whole controuersie, and satisfie any man that is not contentious.

Then *Patriott*, You do wisely, *Calander*, saith he, to call euery thing to her beginning, for euery thing as it is first, so it is true: and that which is right, sets out both truth and it selfe.

First therefore I answer about the distinction of the
double

double power, the Spirituall and Ciuill, both which Christ ordayned. I call that Spirituall which concernes the soules, and that Ciuill which rules the bodies. That, Christ committed to his Minister; this, to his Magistrate: sometime to more, sometime to few, often to one. That is called Episcopall gouernment; this Princely: or, that is spirituall, this ciuill. Each as I said is of God. The Holy Ghost hath appointed Bishops to rule the Church of God, *Act: 20.* and Wisdome saith, *By me Kings doe raigne*, and Law-makers appoint iust things. Therefore Kings doe rule by God, as Bishops do feede. Gouernment belongs to them, Ministerie to these. But these you will say haue Gouernment also. I confesse it. But these haue an inward gouernment ouer mens soules, they haue an outward ouer mens bodies. Bishops haue the key of the word and sacraments to be exercised not in the name of the King, but in the name of Christ: nor the key only of knowledge, but of discipline, and that not after their owne pleasure, but after Gods will. Kings haue the sword, to be drawne in defence of godlines and iustice, whereby they command those things that be true and good, forbid such as be false and euill, and punish the wicked of what calling soeuer, and defend the righteous. The weapons of Bishops are spirituall, of Kings corporall. Therefore Bishops ought to teach, to admonish, to reprove, to depriue of the seales of grace, and to driue from the communion of the faithfull, those that grievously and publicly offend, till they repent: Kings ought to restreine them according to the qualitie of the offence, either of libertie, or goods, with losse of limmes, or of life it selfe. Therefore the gouernment of Bishops is by perswasion, of Kings by compulsion: of a Bishop directing, of a King constreyning. A King rules men against their will, a Bishop with their wills. Hee doth gouerne by feare, this bringeth to libertie. He reserueth the bodies for death, this keepeth the soules for life.

*Chrysost: de
verbo Esai:
Vidi Dom: lum:*

4.
Power distinguished.

To whom it
is committed
and how per-
formed.

*Bernard: de
causa: ad Eug:*

Matth: 16.

The difference of gouernment between Princes and Bishops.

*Rom: 13.
Chrysost: ex
Paul. ibid.*

Chrysost: ibid.

*Jerom. ad He-
lio: in Epitap:
Nepotiani.*

Either of them doth punish not only theeues, murderers, adulterers, periured men, traytors, but also blasphemers, Idolators, Heretickes, Schismatickes, whether they be of the Laity or Clergie, but he with the corporall sword, the byshoppe with the spirituall. Either of them haue equally a care of holinesse and honesty, the one that he may teach by precepts, the other that hee may ordaine by lawes. Either of them is practised about holy things but not vpon holy things. For they are not subiect either to the wil of the Pastor, or gouernment of the King. The King is conuersant about holy and diuine things, not in the administration and execution thereof, as *Veias*: but in appointing and ordering them as *Ezechias*. A byshoppe is conuersant about holy things in the doing and executing of them to preach the word, to Minister the sacraments, and vse the keyes: Good lawes are made to settle truth by the counsell and faithfulness of the Byshoppe, and by the power and authoritie of the King.

§. 180.

There are some who foolishly compare these two together, there are other who doe wickedly mingle them together, so that one doth destroy the other, which God hath most wisely ioyned together, that one should helpe the other. Now this spirituall power if you respect Christ, is monarchicall, vnder him alone; if men, it is aristocraticall vnder many: as wee shewed out of *Paul*. The ciuill is of three sorts.

Ephes. 4.

People.
 Either belonging to the } Princes, or cheife.
 King.

Which last when wee set forth wee disgrace not the rest.

The duty of
a Byshoppe.

It cannot be denied but that the byshoppe in his spirituall perfection and comfort, doth excell the King; for God doth not appoint the King but the byshoppe to bee the seedsmen of his word, the Messenger of his grace, the disposer of the mysteries of his kingdome.

But

But in the outward authoritie and power of compelling, the King doth excell the byshoppe, while hee commandes that which God alloweth. Neither do I so preferre the ciuill gouernment before the spirituall, but do affirme that the same God, who teacheth those that be simple, and draw such as be willing by the mouth of the minister, doth draw those that bee negligent, and constrain such as be retractory, by the sword of the magistrate, whom the spirit and God of the spirits hath ordained to that purpose.

Yea truly they who set the ciuill gouernment behind the spirituall simply. as the body behind the soule, and the flesh behind the spirit, do make a very fleshly comparison betweene Kings and Byshoppes; vnlesse they imagine Byshoppes to be without bodies, and Kinges without soules. And who so inferre thereupon that a godly king cannot inflict a punishment vpon a wicked Priest, doe deface holinesse in the King as a matter temporall, and aduance wickednesse in a Priest as a matter spirituall. And who thence conclude, that a Christian King cannot promote holy rites by his lawes, as well as a minister can by his doctrine and censure, giue more without cause, to the shauing of a Priest then to the character of Baptisme: and do foolishly preferre priestly anointing before the Princely. And they seeme not wel to vnderstand what those excellent lights of the world, *Constantine, Iustinian, Theodosius, Valentinian, Gratian, Zeno, Charles the great, Lewis his sonne, and Lothary his nephew*, and many other Kings and Emperors did out of Gods word iustly commaund Byshoppes in causes ecclesiasticall, and wherein they did obey Byshoppes, as was made manifest before.

But the Byshoppe hath power from God to gouerne the Church as is before said: therefore aboue the King in the gouernment of the Church; I distinguish of the gouernment,

§. 181.

One was } Inward.
 } Outward

It is one thing to administer the inward another thing to order it. In the administration of the inward government, a Byshoppe doth excell a King, in the ordering of it a King doth excell a Byshop.

I confesse a Pastor is superiour in feeding, so Carpenters in building and Mariners in sayling are aboue a Prince. What then are they simply better? It is a fallacy from that which is in part to that which is simply.

But the actions of a Byshoppe are more excellent then the workes of a King, as the preaching of the word, the administration of the Sacraments, the remitting and retaining of sinnes. Therefore a Byshoppe doth excell a King.

But the working and perfection of these things doth depend not vpon the arbitrement of the Byshop, but the commandement of God.

There is a double spiri- }
 tuall power, }
 } 1 Ministeriall of men.
 } 2 Imperiall of God.

Therefore the credit of these actions must serue the glory of God not the honour of the Priest. The spirituall worke is of God, the bodily service is of the Minister. Men in the remission of sinnes doe not exercise the right of power, but doe exercise their Ministerie. They pray, God doth grant. The ministerie is from men, the gift from an heavenly power. The reason therefore drawne from the perfection of heavenly graces in the Church, to preferre the person of a Priest before the person of a Prince, is very weake, because the subiection due to the sword is annexed to the person of the Prince, the worthinesse and power due to the key is not annexed to the person of the Byshoppe, but to his doctrine.

By Gods law obedience is due to each. For hee that faith keepe the commandement of the King, faith likewise, obey your Prelates, who watch ouer your soules.

But

A Priest not
 aboue a
 Prince.

*August. cons.
 Cref. lib. 4. c. 6.
 Ambros.*

A Byshoppe
 great not in
 respect of his
 person but
 doctrine.

§. 182.

But we are to hold this that here are not to be understood by Prelates, Popes and Cardinalls, who obtrude their owne inuentions vpon vs, but holy and Christian Byshops and Pastors, who deliuer the word of God vnto vs, as the Apostle addeth, for wee are not tyed to the decrees of Doctours, but to the oracles of God. Therefore the obedience required is not the outward subiection to the person of the Priest, but an inward submission to the doctrine of Christ, and an allowance and practise of the same. For in respect of the person, Byshoppes are called seruantes, and their function is called a Ministry as I said.

Therefore the greatest King is bound to belecue and obey the least seruant of God deliuering his Lords will. And he oweth that subiection to the Lord, not to his Messenger, to his doctrine not to his person. For hee commeth not in his own, but in the Lords name, which may be as truly said of the meanest Minister as of the greatest Byshoppe. A Byshoppe therefore may teach a King that is ignorant, may reprove him being an Hereticke as the Prophet did *Ieroboam king of Iuda*: may admonish him being of a bad life as *Iohn did Herod*: may correct him being a Tyrant as *Elias did Ahab*: may reprehend him being otherwise good if hee doe openly and greivously transgresse, as *Nathan did David*: and deprive him of the sacrament of grace, while he repent, as *Ambrose did Theodosius*. But whether he can remoue him from the companie of his faithfull subiects, by excommunication, it is a great question and diuersly discussed by the Fathers. They who hold it may be done by the Byshop, do denie for all that, that the King by him may be put from the obedience of his subiectes, much lesse being excommunicated hee abandoned by his subiects, and killed either by open force, or secret treacherie as certaine of the popish sort doe hold. I say, certaine, for the honest sort decree otherwise, and commit the King to the Byshoppes cure, submit him

What a Byshop may do.

not to his Court. For the King is the Lords seruant, and the Byshoppes Lord: as I said before: subiect to the Byshoppes pulpit, not his consistorie; that he may be directed by him, not iudged by him. A Byshoppe is appointed to perswade, not compell; not to gape after crownes, but to watch ouer their soules; and when hee obeyeth the King, then hee prescribeth the doctrine of obedience to others, as *Christ, Paul and Peter* went before them both in precept and practise.

§. 183.
Primacie of
order onely
due to *Peter*.

Then *Calander*, you haue satisfied me abundantly, *Patriot*, in the distinction of these powers: now if you please, I desire the other about the largnes of that spirituall power which the Pope now vsurpes whether the former Councells did grant the same.

Then *Patriot*, the Fathers saith he doe grant to *Peter* the primacie of order, and to the Byshoppe of Rome as to his successeur, whom certaine doe call the Byshoppe of the first see: but they deny vnto him the primacie of power, as I said either ouer Kings, or ouer their fellow Byshoppes.

Ierusalem.
An: ioch.
Alexandria.
Constantinople.
Rome.

The *Nicene*
Councell of
318. Byshops.

There were either foure or fīue Patriarches, among whom the gouernment of the whole Church was diuided. That all the rest were equall to the Patriarch of Rome in all points of iurisdiction, whose power was bounded within certaine limits, out of which he might not passe, doth appeare by that notable Cannon the sixt, of the *Nycene* Councell. Which was gathered together by the authoritie of *Constantine* the great in the yeare of Christ 325. wherein 318. Byshoppes met together, and set out 20. true Cannons only, as *Rassimus* numbers them, the true copies whereof remained in all the patriarchall Churches, and are extant in many others at this day.

The sixt Cannon of the Councell, doth make the gouernment of the Byshoppe of Rome the forme of gouernment of the Byshoppe of *Alexandria*, as it is said before. Where it doth appeare, that the gouernment

ment of the byshoppe of Rome was shut within the compasse of his owne Prouince. For if it had reached into other Prouinces, it had not beene the forme of the gouernment of *Alexandria*, which was contained in one Prouince. Againe it appeareth by the Cannon that the byshoppe of Rome had the same fashion. Therefore the gouernment of *Alexandria* was like vnto *Rome*. How could there otherwise bee a likenesse. For there could be no likenesse betweene an vniuersall byshoppe and a prouinciall.

The second generall Councell was the first Councell of *Constantinople* assembled by *Theodosius* the elder in the yeare of Christ 381. wherein 150. byshoppes met together, who confirmed the decree of the *Nicene* Councell.

Rome no larger in iurisdiction then *Alexandria*.

§ 184.
Constantinople
Councell the first of 150.
Byshoppes.

The Councell of *Ephesus* of 200. Byshops.

Then came the third generall Councell the first of *Ephesus*, gathered together by *Theodosius* the younger in the yeare of Christ 431. it consisted of 200. byshoppes, in which two Councells the Prouinces of the Christian world were diuided, and every Prouince assigned to his owne Patriarch, and the byshoppe of *Constantinople* by name made equall to the byshoppe of Rome without any difference of honour, but that the byshop of *Constantinople* was next after the byshop of Rome in place, & had the second voice in all answers and subscriptions.

The Councell of *Chalcedon* of 630. Byshoppes.

The 4. generall Councell of *Chalcedon* gathered by *Valentinian* and *Marcian* in the yeare of Christ 451. which consisted of 630. byshoppes who decreed thus in the 28. Cannon, we every way following the decrees of the holy Fathers, and acknowledging the Cannon of the 150. byshoppes, we also decree the very same, and ordaine the same about the priuiledges of the most holy Church of *Constantinople*, which is new Rome. For to the throne of old Rome, because that Citie bare rule ouer all; the Fathers by right giue the priuiledges, and the 150. Fathers being moued with the same consideration doe giue equall priuiledges to the most holy throne

Constantinople
equall with
h^e me.

throne of new Rome, rightly iudging that citie, which is honoured both with the Presence and Senate of the Empire, and doth enioy equall priuiledges with Rome that ancient Lady; should be aduanced in causes Ecclesiasticall aswell as she, and be as much esteemed, being the next vnto her.

§. 185.

But the fathers of the Councell of Chalcedone *Acto* 3. write thus to *Leo* the most holy and blessed vniuersall Archbishop and Patriarch of great Rome. Note, saith *Binius*, that in these bookes *Leo* is called the vniuersall Archbishop. But note also that which *Binius* concealed, that it is added to *Leo* the Archbishop of the Romanes. Note heere the authority of the Bishop of Rome, saith *Syrinus*; but it may be that these words slipped out of the margent into the text, though they bee most true, saith *Binius*. But we appeale from these two parasites of the Romane Bishop to the very acts of the Councell themselves, which we before alleadged.

But this canon is reiected, say they, by *Leo* the Bishop of Rome, about the priuiledges and eminency of the Bishop of Constantinople, because he presupposeth that the Roman seat was made the head of the Church not by Gods Law, but by mans Law, as *Binius* saith, fol. 180. whom shall we belecue? *Leo*, who out of his ambition reiected the canon; or *Gregorie*, who with all reuerence receiued the whole Councell, as it is in *Gratian distinct. 15. cap. scni.*

But the Councell, say they, in their Epistle writ *Leo* the head of the vniuersall Church. Because *Leo* so writeth, *lib. 3. epist. 3.* to *Eulogius* the Bishop of Alexandria, your holiness knoweth, that by the holy Synode of Chalcedon, the name of vniuersality was given to the seat of the Bishop of Rome onely, wherein now by Gods providence my selfe doe serue.

Why then is not the name of vniuersall prefixed before the Epistle of the fathers? It was prefixed, say they, but by the craft of some Scribe it was taken out, what a iest

Suri. tom. 2.
Concil. pag. 111.
& Bini. tom. 2.
Concil. fol. 115.

Binius in anno
in hanc. Synod.
188.

iest is this? as if it were not more likely, that the Popes Epistle admitted a fraudulent addition, then the Epistle of the generall Councell, a subtraction? But bee it so, let *Leo* haue written so. Whether is it more meere to give credit to the Pope priuately in his owne cause, or to 600 Bishops in the cause of the Church, decreeing against it in a publike Councell? especially when as Gregorie the great doth plainly write, that none of his predecessours did euer vse the title of vniuersall Bishoppe.

Farther, the fift generall Councell, was the second of Constantinople, assembled in the Empire of *Iustinian*, in the yeere of Christ 586. wherein were present 280. Bishops, who repeating word for word the former decree of Chalcedon, renewed in the 36. canon.

Whereby it is euident that Constantinople had no lesse authority in Ecclesiasticall causes, then Rome had: and that Rome had obtained the primacy of order, because it was the cheife seat of the Empire: which so many fathers in fise Synodes gathered together would neuer haue sayd, if they had iudged the primacie of Peter, had bene founded vpon the institution of Christ.

What? can we imagine that so cheife an article of the Catholike faith was vnknewen to fathers; so many for number, so famous for holinesse, so excellent for learning, and that in fise fenerall the most renowned generall Councels?

If the supremacie was plainly grounded vpon the Scripture, then did the Councels very ill to take away the supremacie. If the Councels did well in taking it a way, certainly the supremacie is not so plainly founded vpon the Scripture. If you shall lay enuie to their charge, whereby men of such iustice and integrity, would not behold a matter so manifest, we will wonder at it. If you obiect ignorance to them, that hauing eyes in their heads they could not see, wee will laugh at it.

Xx

Neither

Whether one
Leo or 600.
Bishops are
rather to bee
belieued.

§. 186.
2. Constanti-
nople Coun-
cell of 280.
Bishops.

Note.

An irony.
Concordan. li. 3.
cap. 13.

Deus. part. 2.
de cap. 18.

§. 187.
The Council
of Carthage
of 117. Bi-
shops.

Cap. 25. de pri-
ma Rem. sedis.

Neither can wee conceive any other cause alledged by you, but either blinde enuie, or enuious blindness.

O blind or enuious *Cusan*, who rested content in the decrees of these Councils, and whatsoever right belongeth to the Pope, doth thinke the same was given him by the Church. O malicious and dull pated *Marfiline Patavine*, who thought he had no power, either aboue Bishops or other Churches, by any Law, either diuine or humane, but that onely which was given the Pope, either absolutely or for a time in the Nicene Council. If all this power was given, first by the Scripture, not therefore by the Church: if by the Church, as *Cusan* and *Marfiline* say, not therefore by the Scripture.

The first Council was the Council of Carthage, in the yeere of Christ 418. wherein 217. Bishops were assembled, among whom *Austin* was present. In which Council, as in the rest, the power of all the Patriarches was made equall, the right of appealing to the Bishop of Rome, to such as were condemned by the Archbishop of their owne Diocese, was denied.

Which Cardinall *Bellarmin*, notwithstanding doth auow to belong to all Bishops by the Law of God, yea, if any were condemned by a Synode of their own prouince among the Antipodes, they might prouoke to the consistorie of the Bishop of Rome. Which Cardinall, I thinke, liues not in our Horizon, but with the Antipodes, who is wont to tread contrarie steps, against so many men aliue, not only of ours, but against his own Doctors also. Vnlesse peraduenture he descended lower then the Antipodes, who dare be so bold to goe against so many holy fathers being dead.

He doth admit with his followers, many fraudulent deuices, whereby he goeth about to weaken the authoritie of this Council. *Boniface* the second with one blot of a greuous accusation, doth wipe out all the decrees of that Council, and damnes them all. For hee saith, that *Aurelius*, sometime Bishop of the Church of

of Carthage, with the rest of his Colleagues (among whom was S. *Ausim*) began to waxe proud, at the instigation of *Sathan*, in the times of *Boniface* and *Celestine* his predeceffours, against the Romane Church. It is a hard case to say, that *Ausim* with his Colleagues, at the instigation of *Sathan* beganne to waxe proud against the Church, because they had resisted both by their decrees and letters, three proud Romane Bishops, *Zozimus*, *Boniface* and *Celestine*, in a iust cause common to all Churches.

Apianus a wicked Priest, whom for his lewdnesse in discharge of his ministerie, *Urbane* the Bishop had iustly deposed, appealed to *Zozimus* Bishop of Rome: who sent three Legates, *Faustine*, *Philip*, and *Acellus*, to the Council at Carthage, in fauour and aid of *Apianus*: then he enioyned among other things, that they should lay claime, in his name, to the right of appeales to him and his seat: if anie Bishop accused or condemned, did appeale to Rome, that the Bishop of Rome might commit that cause, by his letters, to be determined by the next prouinces, or send Legates from his side, who might sit about the businesse in his turne, and with other Bishops might determine of the whole matter. To that purpose he deliuered to his Legates, the title and instrument of his right written with his owne hand, the Canon of the Nycene Council, whereby he affirmed that the right of appeales was bestowed vpon him: The fathers of the Carthaginian Council asfoone as they had heard the Legates, answered, that they neuer had read anie such thing in the canons of the Council of Neece; and withall, willed the Legates, that if they had that canon, they should giue it to *Daniel* the publike Notary, to reade it openly. They in stead of the canon of the Nicene Council, offer the third chapter of the Council of *Sardis*, but mangled and gelded. For in the athenick it is thus written.

S. 188.

Apianus.

Concil. Carthag.
6. cap. 3.

A false canon
offered for a
true.

Ofius said; If any Bishop be condemned, for any cause, and thinketh that he have no euill, but a good cause, that the iudgement may be againe renewed, doth it please you that for charitie we honor the memorie of Peter the Apostle, that it may be written of them, who have examined the cause in Iulius the Bishop of Rome; and if he shall thinke that the iudgement is to be renewed, it be renewed, & appointe Iudges to that end? But if he proue the cause to be such, that those things be not repeated, which were already spred, those which he decreeth shall stand firme, if this please all? the Synode answered; It pleaseth. *Council: Sard: cap: 3. apud Surium Tom: 1.*

But the Bishop of Rome culling those words of Ofius; Doth it please you, that for charitie we honor the memorie of Peter the Apostle; and by writ to Iulius the Rome Bishop, goeth on thus: Ofius the Bishop said, it pleaseth that if a Bishop be accused; and the Bishops of the same Country bring assembled, shall iudge and depose him from his degree, if he that is cast off do appeal, and shew to the Bishop of the Roman Church, & would have him off his word, if he shall thinke it good the iudgement be renewed, or do vouchsafe to write the examination of the cause to those Bishops that be of the next Province, that they make diligent inquirie, and determine it according to the verdict of the truth. And if any man will haue his businesse to be heard, and shall want the Bishop of Rome with his position to send his Legate, he is to be in his power to do what he will in the businesse, and what he shall thinke best.

Here marke the notable trickes wherewith the Bishop of Rome went about to cosen the African Fathers.

First he pretends a Canon of the Nicene Council for the right of appealing. The Legates foyst in a Canon of the Council of Sardis.

But Severus and Boniface, though these Canons were not extolled in the Nicene Council, yet they called them the Nicene Canons, as Bellarmine saith; because the Council of Neece, and the Council of Sandri

were

The Pope corrupteth the words of Ofius.

The Popes deuise to cosen the African Fathers.

S. 189.

Bellarmino lib. 1.
de Rom. Pont.
cap: 25.

were taken for all one.

Is it euen so, for one? when as they differed in time, place, and varietie of Canons? For as *Baronius* is a witnes, the Nicene Councell was assembled in the yeare 325. the Councell of Sardis 347. so that eightene yeares came betweenethose councels; the *Nicene* Councell was in *Asia*, in a Citie of *Bythinia*, the *Sardine* Councell was in *Thracia*, the confines of *Illiria*, as the same *Baronius* saith. How diuers the Canons of ech Councell were, *Sarius* teacheth.

Baronius doth excuse it otherwise, that *Sozimus* and *Boniface* did not alledge the Canon of the Councell of Sardis, but the Canon only of the Councell of Neece: yet there can be no suspicion of deceit in this, but that either some of the Canons of the Nicene Councell reappeared in the Councell of Sardis were lost out of the Councell of Neece, and reserved whole and found in the Romane register; or that by some gatherer of the Canons, because the name of Sardis was infamous through the *Arians*, they were recited in the name of the Nicene Councell.

Two theeuës by the contrariety of their answers will easily be descried. And do we not see these two old forgers by the difference of their answers to be taken tripping?

It is a sport to see the Popes deceived by his Scribe, as they call him, who for *Sardis* put in *Neece*, and when that by the words of the Legates was manifestly refused, who alledged in the Councell of Carthage the Councell of Sardis, I suspect, saith *Bellarmino*, that the words of the Legates, by the fault of the writer, crept out of the margent into the text. It is well, *when shewes fall out*, as the prouerbe is, *true men come by their goods*. Now the Legates when they alledge the Canons of the Councell of Sardis, for the Nicene, they cut of certaine words that were in the middle which they thought were not for their turne, which *Osus* deliuered, *Is*

Council: Tim. 1.
Bellarmino and
Baronius at a
varre.

Decret: 5. q. 4.
Oſius dixit.

§. 190.

Epist: Carth:
Conc: ad Bonif:
cap: 101.

Afric. Conc:
cap: 92.

pleaseth you that for charitie we honor the memorie of Peter the Apostle, and it be writ to Iulius the Bishop of Rome? Wise-men saw, if the priuiledge of appealing should be long altogether to the Bishop of Rome, that some parasiticall Osius was not to be set downe, who might winne it by flattering intreatie, but might haue it by authoritie. And therefore *Gratian* in his Decretals doth let passe the same words with the like craft, doth any man when he dealeth with other in his owne right say by intreaty, if it please you all?

Now let vs goe forward to the rest. When as the Carthaginian Fathers euery one of them answered, that they neuer read that Canon among the Nycene Canons, and yet had among them the true copie, which *Cecilianus Bishop of Carthage*, who was present himselfe in the Councell of Neece, brought from Neece to Carthage, they decreed by common consent that the true copies of the Nycene councell should be required of the Bishops of *Constantinople, Antioch, Alexandria*, and the Bishop of *Rome* himselfe, if happily that Canon might be found among them. Neither for the space of fve whole yeares, the matter being much sought after and debated, any thing at all could be found. In the meane time, the true copies came from *Cyrill of Alexandria*, and from *Atticus Bishop of Constantinople*, where in twenty Canons only, as *Ruffinus* counts them, were conteyned, agreable to the copie of Carthage, whereof, of so many diuers copies, so excellent, gathered from all the quarters of the world, *Austin* with his colleagues writeth to *Boniface* the Bishop of Rome after this manner: *Who doubteth that the copies of the Nycene Councell are most true, which being brought out of so many places, and so worthy Churches of Greece, and compared, do so well agree together?*

Whereby the Carthaginian Fathers set out a decree presently, that Priests if they complained of the censure of their Diocesans, should be heard of the Bishops

next

next adioyning, and if they thought good to appeale from them, they should appeale only to the Councils of *Africa*, or to the primates of their owne Prouinces. And they that would needes appeale to places beyond the sea, should be receiued by none to the communion within *Africa*.

Here they who before contrarie to the decree of the *Chalcedon* Council did by stealth bring in the affirmation for the negation, added an exception cleane contrarie to the scope of the decree of the *Carthage* Council. *Vnlesse perhaps they appeale to the sea of Rome.* The Council of purpose did except against the Romaine sea; when it expressly concluded, that it was lawfull for none to appeale to the byshoppe of Rome. So that *Belarmine* himselfe otherwise a notable forger, could not allowe that exception of *Gratian* the forger, *vnlesse perhaps they appeale to the sea of Rome.* For this exception saith he doth not seeme to agree. For the *Aphricans* most of all for the *Romane Church* did decree, that it should not be lawfull to appeale beyond the sea.

They ioyned letters to the decree, which they sent to *Celestine* the byshop of Rome, *We entreat say they, that henceforth you would not easily admit to audience any that come from hence, nor would receiue any into your communion that stand excommunicated by vs. For this also your blessednesse shall easily finde determined in the Nicene Council.* And if this seeme to be obserued in the inferior Clarke, and Lay people, the Council will haue much more obserued in the byshoppes. Let not them therefore who are suspended from the Communion in their own Prouince, be restored by your holinesse of set purpose against right and reason. Let your holinesse rather punish as it is meet, the impudent gaddings of Priests and other like Layikes. For no decree of the Fathers is forbidden by this of the church of *Africa*. And the decrees of the *Nycene Council*, committed both the Clarke of inferiour degrees, and byshoppes themselves most plainly

§. 191.

*Belar. de Rom.
Pont. lib. 2.
cap. 24.*

Reasons not
to appeale be-
yond sea.

plainly to their owne Metropolitans. For they did wisely and iustly foresee, that what busines soeuer were begunne, should bee likewise ended in their owne proper places. Neither did they thinke that the grace of the holy Ghost was wanting to any Prouince, whereby iustice might wisely be discerned, & firmly retained by the Priests, chiefly because it is granted to euery one, if he thinke good, to appeale from the sentence of the Iudges to the Synodes of their owne Prouince, or after that to the generall Synode: vnlesse there bee any who thinke, that God can infuse the righteousnesse of iudging into one man, whatsoeuer he be, and denie it to an infinite number of Priests assembled in a Councell. How then shall this ouer-sea iudgement bee certaine, whereto the persons of witnesses be necessarie, who either for weaknesse of nature, or for age, or for some other lets and impediments cannot be present? For that which was sent by *Faustinus*, in the behalfe of the *Nyene* Synode, in the truer descriptions of the *Nyene* Councell we could finde no such matter. Therefore doe ye not suffer this, that wee may not seeme to bring in the smoakie pride of the world into the Church. These things did the Carthaginians publickely write to *Celestine* byshoppe of Rome, wherein they did refute out of the true and authentick copies the appeales to the Roman byshoppe which *Sozomus* laid claime to out of the false Cannons of the *Nyene* Councell. For the decrees of the *Nyene* Synode, doe commit either the Clarkes, or the byshoppes themselues directly to their owne Metropolitans. They forbidde therefore, that they which were excommunicated by vs should be receiued into the communion by the Romanes. As it is say they determined in the Councell of *Neoce*. The *Africans* reiected the Popes Legates as new creatures and unknowne to the ancient Church: they called their gaddings to Rome impudent, and deemed the sending of his Legates the smoakie pride of the world. And they did propound
not

not the bare decree of the Synode, but enforced it with very weighty reasons.

One is, that if so great authority were given to the byshop of Rome, not only by the right discerning of iudgement, but by the grace of the holy Ghost given to him alone, then it should seeme to bee denied to all others assembled in the Councell.

The second, that when it is sufficient to appeale wise, the Synode gaue leaue to such as would appeale from the sentence of his byshoppe, first to appeale to the prouinciall Synode, then from that to the vniuersall.

The third, that seeing in the repealing of sentences the presence of witnesses is requisite, the Romane byshoppes doe impose a very vnequall law vpon Christians to come necessarily from other kingdomes so farre distant by sea and land: especially being hindered by age, or sicknesse, or any other impediments which fall out to be very many.

The fourth, because by this custome of appealing the authority of all other byshoppes being diminished, and brought into one, the smoakie pride of the world would be brought into the Church.

The Carthaginian Fathers vpon these reasons reiect that vniust request of the Romane byshoppe: and discovered the false and forged Cannons by the true and right copies sent from *Cyrill* and *Atticus*. So wisdom overcame deceit, and modestie pride. For the Fathers did the second time condemne *Apianus*, and in *Apianus* *Sozimus*, *Boniface*, *Celestine*, that is in one wicked runnagate, three very cunning forgers.

Here *Sacrynine* in a great chafe, These saith he, are the maine points that your men out of the Carthaginian fathers, doe commonly obiekt against ours. But the good fathers offended of ignorance, yours of malice. The Fathers by a double ignorance, One because they beleueed there were but twenty Cannons onelic

§ 292.

1

2

3

4

§ 293.

A meere Shift.
ter.

*Soz. m. lib. 3.
cap. 10.*

Popish rea-
sons to proue
more Canons
of *Neece* then
20.

Epist. of *Egypt*:
to *Marcus*. For
the coppie of
the *Nicene*
Councell
Tom. Conc. 1.

Euseb. in the
life of *Const.*
cap. 3.
Ambros. Ep. 82.

Ierom. in pref.
on *Iudith*.
Außen. Epist.
110.

of the *Nicene* Councell, whereas there were seuentie, whereof fiftie being burnt by the *Arrians* perished. Wherin, as many other things so that right of Appeales, which the *Romane* byshoppe did challenge was contained. The other because they did not distinguish betwene the two Sinodes of *Sardis*, as it appeareth out of *Sozomane*, whereof one was Catholicke and generall of 300. byshoppes which *Austin* saw not. The other was hereticall of 86. byshoppes which *Austin* saw.

Now beside thosetwentie Cannons, which *Ruffinus* reckons vp that there were other 50. more appeareth out of a certaine Epistle of *Athanasius* and the *Egyptians* to *Marcus the Romane Byshoppe*, of whom they required the true copie of the 70. Cannons, after the *Arrians* had burnt the authentick copie, which *Athanasius* brought from *Neece*.

There is extant a record of *Insius* the *Romane Byshoppe* against those of the east in the behalfe of *Athanasius*, wherein beside those twentie Cannons, other twentie seuen are repeated: whereof sixe do more clearly set forth the authoritie of the *Romane byshoppe* then that Cannon which *Sozimus* alleaged.

Besides that there bee many more Cannons of the Councell of *Neece* besides those twentie which *Ruffinus* reckons vp.

One, wherein it decreed that Easter should be celebrated on the sabboth day, as appeareth by *Constantines* Epistle in *Eusebius*.

A second, wherein it decreed that a man twise married should not be admitted into the clergie. As *Ambrose* telleth vs.

A third, wherein the booke of *Iudith* is admitted among the canonick bookes as *Ierome* witnesseth.

A fourth, wherein it is forbidden that two byshops should sit together in one Church as *Austin* affirmes.

A fift, wherein it decreed that it was not lawfull for them that were fasting to minister the Sacrament of the

the supper. As the *Africane* Fathers testifie.

Lastly the hereticall Doctours *Luther*, *Caluine*, and the writers of the centuries out of the first booke of *Socrates* cap. 8. doe alleage a Cannon out of the Councell of *Neece*, wherein their Wiues are permitted to Priests. But none of these Cannons are found among those 20. which they only number.

Therefore if *Sozimus* be said to be a corruptor and a Forger of the Cannons of *Neece*, because he recited one Cannon vnder the name of the *Nycene* Councell, which is not found among the 20. Cannons; by the same reason *Constantine*, *Ambrose*, *Ierome*, *Austin*, the *African Fathers*, the *Centurie writers*, *Luther* and *Caluine* are to bee tearmed corruptors and forgers: for all of them doe recite Cannons out of the Councell of *Neece*, which are not reckoned among those twenty Cannons.

Last of all in the Councell of *Florence* Self. twentie, one *John* a great learned man affirmed, that hee could shew by many testimonies of the antient, that the Fathers of the 6. Councell of *Carthage*, did at the last acknowledge that very corrupt and false Cannons of the *Nycene* Councell were sent ouer to them out of *Constantinople* and *Alexandria*.

Then *Patriot*, hee that holdes you not worthy, *Saturndine*, saith he, of a Cardinalls hat, that can lye so profoundly for the triple crowne, doth you great wrong.

You doe very shamelesly object ignorance to the *Carthaginian* Fathers among whom *Austin* was present, out of *Bellarmino*; and malice to our men.

When the Papists perceiued that their *Sozimus* was taken tardie in a manifest lye, they deuised this tale of the 70. Cannons of the *Nycene* Councell. And to this purpose coyned an Epistle, as it had beene sent from *Athanasius* and other Egyptian Byshoppes, to byshoppe *Marcus*, wherein they doe complaine forsooth, that the true copies were burnt by the *Arrians* at *Alexandria*.

§ 194.

A popish flattery.

*Athanasius E-
pistle forged.*

and therefore required the true coppie of the seuentie Cannons. And as one Iye commonly begers another, they counterfeite *Marcus* answere to *Athanasius* and the Egyptians, giuen the tenth before the Calendes *November*, when *Nepotian* and *Secundus* were Consuls, which day was neere the end of the 13. yeare of the raigne of *Constantine*, as wee may see in *Sozomen* the first booke cap. 25. and 28. in which yeare he writeth that *Athanasius* was absent, out of Egypt in the Councell of Tyre, and returned not home, but fledde to *Constantinople*, and remained there till he was banished into *France*.

How then could *Athanasius* send this Epistle to *Marcus* out of Egypt, where hee was not when the Epistle was sent?

Againe in *Marcus* Epistle is mention of the persecution of Egypt, which was not at all in *Constantines* time, but long after vnder *Constantius* when *Marcus* was dead.

Tust: 1.

Cicero laughs heartily at a Fellow, who said hee remembered what was done before hee was borne, Who can choose but laugh at your *Marcus* remembring the persecution in Egypt, raised after his death.

Sozom. lib. 1.

ap. 17.

Bede's distinct.

16.

*Nicene canons
burnt before
they were
made.*

S. 195

Now *Marcus* went next before *Iulius*, *Iulius* was byshoppe of *Rome* when the *Nycene* Councell was gathered, as *Sozomen* and *Bede* write. Therefore your *Athanasius*, who is said to write to *Marcus*, writes that the *Nycene* Cannons were burnt before they were made.

Besides whereas there were twentie Cannons afterward made, they were preserved vncorrupt in the publicke and authenticke recordes of Churches wherein the Creede of the *Nycene* faith was contained, and the *Arrian* heresie was confuted, the other 30. were said suddainely to haue perished through the malice of the *Arrians*.

O foolish *Arrians* who blotted out 50. Cannons which touched no part of the *Arrian* heresie, and spared the *Nycene* creed, and the Epistle sent to them of *Alexandria*.

Alexandria which condemned that whole heresie.

The Orator doth make himselfe merry with certaine witnesses of *Doris*, who being produced against *Flaccus*, when they had lost nothing said they had lost the publicke tables; O Shepherdes said hee desirous of letters, for they tooke nothing from them but letters; if they had brought forth those that had beene true, there had beene no fault, if false there had beene a punishment for corrupting the letters. They thought it best to say they were lost.

These popish witnesses are not much vnlike, who saie that the *Arrians* stole 50. Canons out of the *Nyene* Councell, which hurt them nothing at all, and left twentie sound and vntoucht, whereby they were to be condemned. If the Papists bring forth the true Canons, they hurt their cause, if false they hurt their credit. They thinke it the safest course to say that 50. were burnt, and that by them, who could receiue no profit by this their dealing.

But if the *Arrians* were so foolish, the Romanistes were wiser then to suffer 20. Canons to remaine among them which did restraine their supremacie, and suffer 50. to perishe which did enlarge it.

But we see so little likelihood in the tale, that *Bellarmino* himselfe hist it out. For he writeth that the burnings of the bookes hapned in the time of *Constantinus* the Emperour, whenas *Athanasius* being banished, one *George an Arrian* was ordained in his place, as *Athanasius* witnesseth in his Epistle to all the *Orthodoxe*. But it appeareth, saith he, by *Ieromes Chronologie* that *Marcus* the Pope was dead at that time. Therefore *Marcus* after he was dead receiued an Epistle from *Athanasius*. And therefore being dead made answer to *Athanasius*, if we giue credit to *Bellarmino*. It is good sport to see how these felying Papists doe couer this tale with their mutuall contradictions.

But *Iulius* answer doth confirme *Marcus* Epistle, wherein

Orat. pro Flac.

The Papists
like foolish
Shepherds.

The former
forgerie re-
iected by *Bel-
larmino*.

Marcus recei-
ued an Epistle
after he was
dead.

§. 196.

A counterfet
Iulius.

wherein there is mention of seuen and twenty Nycene canons, besides those twenty which are reckoned vp by *Ruffinus*.

Heere wee haue a counterfet *Iulius*, not onely lying for the supremacies sake, but also forswearing himselfe: though he that is a common lier, as it is sayd, is a common for-swearer. Hee doth not onely counterfet false canons, but ratifies them with an oath. That I sayd true, *the God-head is my witnesse*, as he saith in that counterfet answer. But if the answer of the true *Iulius*, sent to the Councell of Antioch, in *Athanasius* quarrell, mentioned by *Athanasius* in his second Apology, if it be compared with this, it will lay open all the circumstances of this vntruth and periury. I will not goe farre for prooffe, this blinde and bastardly decretall doth plainly reprocue it selfe.

Socras. l. 1. c. 40

It was giuen the first of Nouember, as it is written, when *Felician* and his Colleague were Consuls, that very yeere wherein *Constantine* died.

Sozom. l. 3. c. 5.

Now the Councell of Antioch that deposed *Athanasius*, and to which *Iulius* writ, was gathered together by *Constantinus* five yeeres after *Constantines* death. So this answer was sent to the Synode of Antioch, five yeeres before that Synode was assembled. Doe you not see with your eyes, and feele with your fingers how grosse this lie is?

Beside, *Iulius* in his answer writeth, that *Athanasius* remained with him at Rome a yeere and a halfe, waiting for the presence of the Antiochians, after hee had cited them with his first proceffe, whereto is ascribed the calend of October, as to the latter the calend of Nouember of the same yeere.

So betweene the two daies of appearance were one and thirry daies, in which short time, to goe from Rome to Antioch, and returne againe, the Popes Paritours had neede to bee Pegasi, who were not to gallop, but flie.

Pegasi, bee
horses with
wings.

But

But if *Insius* fixe canons did more cleerely set out the Popes prerogative, then that one canon of *Sozimus*, truly you make *Sozimus* to bee a very wise man, who chose one canon and the worst, when hee could haue alleadged fixe, and those farre better.

For whereas you bring many other canons of the Nycene Councell, as you cal them, beside those twenty recited by great authors, let your Iesuites make you an answer, who distinguish the decrees of the Councell of Neece into two kinds.

The first kinde they call Statutes, that is, constitutions, as they interpret them.

*The other they call *Leges*, that is properly, canons, as they with vs confesse.*

They are ignorant, as they confesse, of the number of the constitutions and acts: But of the canons properly so called, they grant that the number is rightly set downe by *Ruffinus*. To the first kinde, they refer those your canons improperly so called, whereof some they affirme are among the acts of the Nycene Councell, and denie them to be among the Canons: as *Turrian* plainly in his proeme vpon the canons of Neece, in *Binius*, part. 1. pag. 169. But of these constitutions which you vrge, there will bee another time when you shall haue a particular answer.

§. 197.

Heere I rest, heere I dwell, heere I sticke fast against all the corruptions and falsifications, where *Austin* hath taught me to set fast footing, who doubteth, saith hee, that all the copies of the Nycene Councell are true, which are brought out of so many sundrie places, and from so noble Grecian Churches, being compared together, and do so well agree. I giue credit to *Cyrril* of Alexandria, so writing backe to the Carthaginian fathers.

I thought it necessarie to send ouer to your Charity, the faithfulllest copies out of the authenticke in the Synode, held in Nicea a city of Bithinia.

See tom. 1. re-
scripts. Cyrril.
Aleman p. 586

Me

*Epist. Atti.
episc. con. ibi-
dem. fol. 190.*

Me thinkes I heare *Atticus* Bishop of Constantino-
ple, thus writing backe : *I have sent vnto you the canons,
all of them, as you commanded, as they were decreed in the
cisse Neece by the fathers.*

*I ought not, I cannot, but must needs consent to 217. fa-
thers, assembled in the African Councell, whereto Anstin
did subscribe.*

Is anie man so mad to prefer the forged writings of a
counterfet *Mark*, and a counterfet *Iulius*, fetcht I know
not whence, written in the darke and in a corner, disa-
greeing betweene themselues, before the true and vn-
doubted canons referued in the Registry, not onely of
Carthage and Alexandria, but of Constantinople and
Rome, exemplified in the light, openly and agreeing
in all points among themselues ? And will any man
hearken to 3. suspected & conuicted witnessses in their
owne cause, rather then to more then 200. witnessses
assembled in a Councell in the common cause ? and
those bringing in the pride hurtfull to the Church with
out all reason; these suppressing that pride with all for-
cible and holy reasons they could ?

But there is brought vpon the stage, by *Bellarmin*,
the ridiculous person of one *Iohn*, whom hee calleth a
very learned man, who affirmeth in the Councell of
Florence, forsooth, that he could shew many testimo-
nies of the Ancient. What doth this iolly *Iohn* affirme,
*that the fathers of Carthage did at the last acknowledge, that
false and corrupt canons of the Nycene Councell, were sent
them from Alexandria and Constantinople. Who af-
firmes it ? One Iohn. Who tolde him so ? No-body.
Onely hee saith on his bare word, that hee can shew
many testimonies of the Ancient. Why then doth he
not shew them ? Therefore what a certaine ignorant ani-
mall saith he can shew, and doth not, shall we accept it
for a lawfull testimonie of a recantation, made by so
excellent and wise a Councell ? And because a certaine
Robert hath brought in an obscure Iohn in the fagge end*
of

§. 198.
Ridiculous
Iohn brought
vpon the
stage.

of all, and calls him a very learned man; therefore we must adoe of him as a fit and sufficient witnes against so many most reuerend fathers of Carthage. And when he dare obiect ignorance to all these, doth hee not see that in himselfe hee doeth betray his owne arrogancy? he doth attribute learning to one *Lea*, and ignorance to *Austin*, forsooth he thinkes he can fetch smoke out of lightning, and light out of smoke: *Austin*'s heire, who dreames that all knowledge is borne with him, and shall die with him. For otherwise hee would neuer haue objected ignorance to *Austin*, and the rest of the Carthaginian fathers; altho they know not to distinguish betwene the two Councils of Sardis, when himselfe betraied more ignorance in confounding the Councils of Neece and Sardis.

But that we may retorne thither, where we went: a fide necessity to pursue the aduersarie, and thorowly to see downe to you the iudgement of the Primative Church, *Calcedon*, concerning the primacie; you see that the primacie of order and degree was granted to the Bishop of Rome; but the primacie of power and iurisdiction was denied by five Councils. I am not ignorant, *Nice* did affect before the Nyrone Council, what *Lea* did arrogantly seeke afterward: like the two sonnes of *Zebedee*, one of them desirous to sit on the right hand of Christ, the other on the left. But the desire of glorie doth not inferre an article of the faith. Therefore the fathers of the Primative Church, did provide as farre as they might, that one should not aduance himselfe aboue the rest. The fathers of Neece did assigne a preiudice, as well to the Roman Bishop, as to the Bishop of Alexandria, out of which hee might not depart. The Bishops of Constantinople, Ephesus and Chalcedon, did make the See of Constantinople equal to the See of Rome: The Carthaginians did deny the right of appealing from the African Synodes to Rome. It is not credible that so many learned and holy fathers

Primacy of
order granted
to Rome, but
of power de-
nied.

Assembled in five Councils, would haue denied that iurisdiction to the Roman Bishop, which the Scripture had yielded him. But there are other started vp, who saw more, and vnderstood the Scripture better then 2000. fathers assembled in those six Councils. Now they can shew, vnder heauenly charter in many places, wherein God gaue to Peter, and to Peter's Successor, as they presume, the Bishop of Rome, that vniuersall principality, *I will giue thee the keyes, and whatsoeuer thou shalt binde on earth, and feede my sheepe, and thou art Peter, and upon thee I will build my Church, and the gates of hell shall not overcome thee.*

§. 200.
Peters key was
no better, his
tongue no
more free
then the rest.

Summary of
order given
to Rome, but

AA: 15.
AA: 2.

Peter not equal but inferior to the rest.

Both of these fathers, though they searched visually into all the mysteries of holy Scripture with piercing eyes, yet they could not perceive a greater key; or a better given to *Peter* then to the rest of the Apostles; nor a larger or a more shining fiery tongue sitting on *Peter's* head, as the chiefe Prince, then on the rest: neither that one pillar was set more sure and strong, then the other 12. pillars, but that they were all alike equal among themselves: nor that *Peter* alone was appointed the Pastour of all the Apostles, much lesse the Prince, lifting up himselfe above the rest of the Apostles; above the Emperor above the Councell. Therefore in the first Councell of Ierusalem, *Peter* was not President, but *James*. And *Peter* being sent by the rest of the Apostles with *John* into Samaria obeyed. Now the superior is not sent by the inferior, but contrary: It follows that *Peter* was not above the rest, but equal with the rest: yea, truly below the whole Councell: to the which for going to *Cornelius* the Centurian, being accused, hee gave account of his fact, wherein he confessed himselfe to be inferiour to the Councell: which was kept, not by *Peter's* command, but by the consent of all the Apostles. Therein there was a great discourse of the summe of Christianitie, of iustification, and of the saluation of the Elect by the grace of Christ: before *Peter* gave his sentence, and that not sitting, but arising, and that ve-

ry modestly and gently. Afterward, *James* did onely yeeld his opinion, but pronounced and set downe in writing the decree it selfe, which all the assembly of Apostles and Preists did follow. It seemed good also, not to *Peter* alone, but to the Apostles and Preists, with the whole Church, to send certaine choicemen to Antioch, with the Apostle *Paul* and *Barnabas*: and the Synodall Epistle did not beare the name of *Peter*, but of all the Apostles, Preists and Brethren. And if *Peter* had receiued the primacy of iurisdiction from Christ, the other Apostle had done him great wrong, that suffered not *Peter* to bee President of the Councell, that they sent *Peter* as inferior into Samaria, that they took account of his doing, that they met not together by his appointment, that they suffered him not to sit above others, to propound the decree, to send Legates, and to seale up the Synodall Epistle in his owne name. But the Apostles did no wrong to *Peter*. It followeth then that *Peter* receiued no primacy of iurisdiction from Christ, but was equall to the rest of the Apostles, and inferior to the whole Councell.

The Papists doe grant a double gouernment to *Peter*. They make him Lord of the spirituals and temporals. Therefore the Apostle *Paul* did ill, bee it spoken with reuerence, who made himselfe equall to *Peter*, and gaue out, that he was inferior in nothing vnto *Peter*, and which was more, reprehended him sharply to his face, as his equall and fellow-seruant, and that publickly, when hee tooke him in a fault. For the Gospell (saith he) was committed to me ouer the Gentiles, as it was to *Peter* ouer the Iewes. For hee that was powerfull through *Peter* in the Apostleship of the Iewes, the same was powerfull in mee ouer the Gentiles. And when as *James*, *Cephas* and *Iohn*, who seemed to bee pillars, knew that grace was giuen me, then they gaue the right hands of fellowship to me and *Barnabas*. See *Cephas* doth acknowledge *Paul* his fellow, hee had him not for a subiect: neither did hee

§ 201.

Peters double
pretended go-
uernment.
Galat 2.
Paul, nothing
inferiour to
Peter.

challenge to himselfe the highest top of government, but gave the right hand of fellowship, which was done by *Peter* not only in respect of humilitie of minds, but for equalitie of office. Forre be it from vs to thinke it was written by *Paul* for pride of minds, but for the truth of the matter. And if *Christ* had appointed *Peter* the vniuersall Bishop, & Prince of his Church, how durst *Peter* and *Paul* covenant betwixt them selues in the 18. yeare after *Christ* his passion, that *Peter* should exercise the Apostleship ouer the Iewes, and *Paul* ouer the Gentiles, not only, but chiefly: whereby *Paul* by the Antients, is called the Prince of the Apostles, as well as *Peter*. But the equall hath no government ouer his equall.

Neither could *Peter* himselfe beare rule ouer the Clergie, that he might not seem to permit that to other, which he would not take to himselfe, when he called himselfe not a chiefe Priest, but a fellow Priest. Much lesse did he vse the sword, and ciuill government, and iudge *Caesar* to be subiect vnto him, but admonished himselfe with all other Christians, to submit themselves to *Caesar*, as to the most excellent, and to other Magistrates as sent from him, neither did at any time exercise ciuill government. He had it not therefore, for that is not a power which is neuer brought into act. Therefore *Peter* was no more ouer Kings, than he was ouer Apostles.

Nay *Christ* himselfe as a man was not above the Emperour. As he is God, he is King of Kings, and Lord of Lords, as he was man he did not only submit himselfe to *Tiberius*, but to *Pilate*, *Tiberius Depuit in Iurie*. Thou hadst no power, said he, ouer me, if it were not giuen you from above. Ageine he saith, that his kingdome was not of this world, when he was demanded of *Pilate*, what kingdome he laid claime vnto. Whereby it appeareth that *Christ* was to haue not a temporall, but a spirituall kingdome, as *Austin* gathereth out of those words.

Harken

Peter would
beare no rule
ouer the cler-
gie.

1 Pet: 5.

S. 202.
Christ him-
selfe as man
not aboue
Emperours.

August: in
Psalm: 47.

Harken to this 6 yee Kings, and enuy not, Christ is a King after another fashion than you are, who said my kingdome is not of this world. Feare not therefore, if the kingdome of this world be taken from you, you shall have another given vnto you, and that a heavenly one, whereof he is King. If Christ had not a temporall kingdome, was it for Peter to haue it? what is this else but to make the seruant aboue his master, and the embassador aboue him that sent him? and if it did not belong neither to Christ, nor to Peter, do you thinke that not only the temporall kingdome, but the chiefe gouernment ouer all temporal kingdoms, was given to the Pope, Christ's supposed Vicar, & Peters counterfeited successor? he vpon such foolish pride, he vpon such lesse vanitie, which Christ did reprehend in many places in the Apostles, when he said; *the Kings of the earth beare rule ouer them, but you not so. And as my father sent me, so I send you. And my kingdome is not of this world.* And yet Bellarmine dares to write, that the supreme temporall power was given to the chiefe Bishop, which Christ himself by his owne confession did not exercise. Christ saith, *the Kings of the earth beareth rule ouer them, but you not so: Bellarmine contrary, but you so.* Christ, as my Father sendeth me so I send you: *Bellarmino* contrary, not as my Father sendeth me do I send you. The Father sent me in humilitie, and ignominie; I send you in pompe and maiestie; Christ, my kingdome is not of this world; *Bellarmino* contrary, yea it is of this world. and of all this world. So manifestly doth the Cardinall contradict Christ.

Bellarmino
contrary to
Christ.

But although Christ as man did not exercise temporall power, he might if he had so liked, saith Bellarmine. Here the question is not what Christ could haue done, but what he did. Neither is the authoritie of Peter to be grounded vpon that which Christ could haue done, but vpon that which Christ did indeed. Christ could if he had pleased, haue made the world in an instant, but he

§ 203.

would not; the Scripture witnesseth he would not, because it is said that hee rooke to him six daies to bring forth that worke. He could if he would haue redeemed the world with one drop of blood without death, but he would not; that hee would not, the Scripture beareth witnes, wherein it is said that he must die for vs. So he could if hee would as man, exercise the dominion of temporall things, but hee would not; that hee would not, truth it selfe doth witnes, which said, my kingdom is not of this world. From a possibilitie to a deed, the argument is not of force in *Christ*, much lesse in *Peter*. O pleasant madness of *Bellarmine*, whereby he dreameth that the temporall power in possibilitie, as hanging in the ayre, is bestowed vpon his Bishop.

But marke the maine reason: God hath appointed *Christ* to be heyre of all things. Therefore if he would, he could haue cast *Tiberius* out of his throne, and *Pilate* out of his iudgement seate: for he was the heyre of all things. *Peter* could if hee would haue wrested *Nero's* scepter out of his hands, for he was heyre to *Christ*. And the *Pope* can if he will cast off the Crowne from the head of any King heretike or catholike, if he begin to go astray, for he is *Peter's* heyre. For all comes to this at last, that the temporall dominion of the whole world, descends from *Christ* to *Peter*, from *Peter* to the *Pope*. That the *Pope* forsooth might haue and exercise power over Kings, which *Christ* had but vsed not, but might haue vsed, if hee had been so pleased. Avant with all these foolish quiddities which inferre such dangerous consequences. But if hee had consulted not only with *Austin*, but also with *Maldonat* on of his owne side, hee should haue vnderstood, that that place was to be interpreted of the spirituall, not temporall inheritance of the world, granted to *Christ* by the Father. For what? he that refused the iudgement of diuiding a priuate inheritance, would he take to him the publike inheritance of the whole world? And he that willingly submitted him-

S. 204.
How the temporall rule
forsooth descendeth vpon
the Pope.

Austin and
Maldonat
against Bellarmine.

himselfe to the authoritie of *Pilate* given from above, even to the death of the Crosse; did hee shew himselfe a temporall Lord both 'ouer *Therusalem* and the whole world?

The power of *Pilate*, saith *Bellarmino*, was not ordeyned but permitted. And this is the sense of the place, that *Pilate* could do nothing against *Christ*, if God had not permitted it. As this place is also understood, this is your boare and power of darknesse, *Luc. 22.* but because *S. Thomas* (saith he) upon this 13. of the *Romanes*, understandeth the place of the ordinarie power, we do not disagree: But that this power did extend it selfe to *Christ*, we thinke that to be done out of *Pilates* ignorance, who not knowing the worthines of *Christ*, iudged him to be some private Citizen of the country. As if in our dayes a Clergie man were brought to the bar of a Secular Iudge under the name and habite of a Lay-man, hee may be condemned by that power wherewith a Laicke may, out of the ignorance of the Iudges, yet it doth not follow thereby that Clerkes by law are subiect to the iudgement of Lay-men, or that *Christ* was subiect to the iudgement of *Pilate*. Thus far *Bellarmino*.

But *Christ* said that *Pilates* power was not permitted but giuen from above. The permitted power was that power of darknes whereby God suffered that the Iewes should kill the Lord of Glory, wherein they sinned most greiudously. And therefore it is called the power of darknesse; not giuen from above as was *Pilates* the Iudge, which *Austin* called not an vsurped but an vnjust power. Which place (saith he) when I heard it to be expounded by *S. Thomas* of a lawfull power I do not withstand it. It is well that which before you did wickedly affirme, being instructed by *Thomas* you honestly deny. The man speaks out of a boare, now enclining to this side, now to that, neither doth he sometime contradict others so much as himselfe. But marke how by turning himselfe into all parts, he hath found a starting hole to escape by. Whereas *Pilate* did stretch

out

§. 205.

§. 206.

Bellarmino
contradicteth
himselfe.

our this power against Christ, it was out of *Pilate* ignorance, that knew not the worth of *Christ*. As if a Clerke vnder the habite of a Lay man should bee brought before a lay-Iudge, he might by the ignorance of the Iudge be condemned as a Lay-man, which notwithstanding the Law doth not allow, &c.

That which he imputes to the ignorance of *Pilate*, *Auffin* imputes it to his feare, lest he should offend *Cæsar* in looking of *Christ*. But this may be ascribed to his ignorance that he beggeth the question: For he that is as granted, which is in question, that a Clerke may not by law be condemned by a secular Iudge, though out of the Iudges ignorance he may, being attired like a Layman. "As if he should say that Alexander the 3^d being in his pontificalibus might not rightly be judged by *Fredericke* the Emperor, but being in his cookes apparell he might by ignorance, or than a shop who bare armes against *Richard* the first King of England, could not be hanged in his Bishops attire, but being found in a coat-armour, bee might by ignorance: Or that *Odo* the brother of *William* the first, a very wicked traytor, could not be committed to ward, as Bishop of Bayon; but as Earle of Kent: Or that some trayterous Iesuite, imagine some *Gower* or *Oldcorne* could not bee hanged in his smaling robes, but might by ignorance being clad in a Courtiers attire. I could wish rather that such Clerkes were vnknown than knowne. But he doth very vntowardly make *Christ* his innocencie, a cloake for a harmefull Clerke; that because *Christ* could not be rightly condemned by *Pilate*, therefore euery Clerke is exempted from the iudgement of a secular Iudge. It is as I said, a manifest begging of the thing in question. For I can better dispute after a contrary manner;

There was no exempting of the person of *Christ* from the iudgement of *Pilate*,
Therefore there is no exempting of *Paul* the first from

Bellarmino
begs the question.

Alexander 3.

An English
Bishop in K:
Richard the
first dayes.
Odo brother
to *W^m* Con-
queror.

from the iudgment of the Emperor.
For if Christ the chiefe Bishop was not exempted from the iudgment of the Emperor, whose power was from aboue, then certainly the Bishop of Rome, ought not to be exempted from the iudgment of the Emperors power. The actions of Christ are rules for the Pope, the actions of Popes are not rules for Christ.

But whereas the Cardinall brings in his Clearke in a Lay-mans weede, before a secular Iudge, hee doth very ill apply it to his purpose. For he hauing got this freedome or exemption, as is taught, he should not say to the Iudge, that hee hath power from heauen against him, but the contrary: you haue no power against me frō aboue, for I am a *Clerke*: but when Christ said not this, but the cleane contrary, (you haue power against me frō aboue) he allowed not the exēpting of a *Clerke*: vnles the prerogatiue of a *Clerke* be greater than the prerogatiue of Christ. But you haue brought in a very dull-pated Clerke, who being endowed with a priuiledge as you call it, cannot vtter it that he may be safe from danger: being like to the Assē and her colt, whence they are wont to draw another argument for the temporall gouernment of Christ. Hee sent his disciples that they should bring him the Assē and her colt, whereon according to the prophecie, the humble King might sit, when hee entred into Ierusalem; and commanded them to tell the owners of the Asses, the Lord had neede of them; whence they conclude, that Christ was the temporall Lord of the whole world. very foolishly, for whereas hee borrowed the Assē, it sheweth Christs pouertie, and whereas hee rode on it, when he went into Ierusalem, it sheweth his humilitie and meeknes: as the Fathers expound it. Therefore they that gather from thence, the dignitie and excellencie of a temporall Prince, the Lord hath neede of them, that I may not seeme to speake more sharply against them.

§. 207.

An argument drawne from the Assē for the Popes power.

The Asse sate
vpon the Pope
not the Pope
vpon the
Asse.

How Christ
stood before
Pilate.

S. 209.

And if the authoritie of a Prince might haue beene gathered out of this place, hee would not haue said the Lord had neede of them, but the Lord commandes that you send them. Whose humilitie when *Celestine* the Byshoppe of Rome peruersly desiring to follow was caried through the Citie vpon an Asse, and enioyned his Cardinallles to doe the like, was laught at by them, who beleued that the Asse rather sate vpon the Pope, then the Pope vpon the Asse: because when hee would resemble Christ his humilitie, hee should haue cast off the Popes staterinesse. And yet they are so blockish, that they thinke that Christ when he rid into *Ierusalem* after his manner in triumph, that hee exercised temporall power. Did they then thinke this manner to bee scarce papall in *Celestine*; doe they thinke it Regall in Christ? And that which they thought wilde in Christ, doe they thinke triumphant in him? And that which they thought a signe of weakenesse in him, doe they count it a shew of power in Christ? Christ assuredly is the King of heauen and earth, and he hath a kingdome both spirituall and eternall. But his kingdome is not of this world, though it be in this world, as hee professed before *Pilate*. He stood therefore before *Pilate* both the Emperors Lord and Subiect: afterward to iudge him, now to be iudged of him: God to be feared by his inuincible maiestie, man to bee pittied by his visible humilitie: in whose person the power of the spirit lay hid vnder the frailty of the flesh, that he might teach *Peter*, and in him the Pope, to reioyce at heauenly graces, not to waxe proude at earthly titles, and euer to beare in minde the glory of a Kingdome not outward, and decaying; but inward and eternall.

But now let vs vrge the argument out of the scriptures aboue alleaged, and let vs enforce it more closly out of the interpretations of the antient Fathers.

Christ had no kingdome of the world.

Therefore Peter had none: vlesse hee could giue that to Peter.

Peter he had not himselfe.

Christ is the Emperours subiect as he is man, how therefore can Peter be his Lord? vnlesse the Disciple may be aboue his Master. And if Peter be a subiect, how can the Pope be a Lord?

Peter was not aboue the rest of the Apostles.

Therefore the Pope is not a boue other Byshoppes.

Peter was inferiour to the Councell.

Therefore the Pope is inferiour to the Councell.

By the same degrees that the Pope did increase, by the same if you please let him decrease.

First he was aduanced aboue Byshoppes, as Boniface the third; afterward aboue Kings and Emperours, as Gregorie the seuenth: then hee tooke vpon him the imperiall and pontificall dignitie, and that by the right of his Popedome: as Boniface the 8. Last of all hee was lifted aboue all Councells, that all the remedies for mischief might be taken away, and that the Christian people might happily lament their miseries, but not cure them.

But Peter was not aboue the rest of the Apostles. Cyprian, That were faith he, the rest of the Apostles, that Peter was; endued with the same fellowship of honour and power.

There was a paritie of power among all the Apostles, where was then the superiority of Peter?

The Carthaginian Fathers therefore decreed in the Councell that the Byshoppe of the first sea should not be called Prince of Priests, or chiefe Priest, or haue any such title, but onely the Byshoppe of the first sea: where is then the spirituall principality of the Pope, whercof Bellarmine dreameth?

Afterward Gregorie the first did not onely detest the title of vniuersall Byshoppe in Iohn of Constantinople, but in himselfe and all others as new, wicked, a name of singularity, to be a generall plague of the Church, the corruption of faith, against the Cannons, against Peter the Apostle, against the sense of the Gospell, against all Churches,

A a a 2

against

The Pope decrease by the same degrees hee encreased.

Chap. 42.

Lib. 4. Epist. cap. 32.

Gregorie the first did detest the title of the vniuersall Byshoppe.

Lib. 4. *Epist.*
34 & *Epist.*
38 39.

§. 210.
Lib. 2. de Rom.
Pont. cap. 31.
Bellarmine's
objection a-
gainst Pope
Gregorie.

Bellarmino
doth crosse
the historie.

Bellarmino
contradicteth
himselfe.

against God himselfe. That neuer any holy man used any such title, that none of his Predecessors did give their consents it should be used, and that whosoever did use it, hee was the Messenger and forerunner of Antichrist. This is a notable title, the vniuersall Byshoppe of the Church, proper to the Byshoppe of Rome as Bellarmine saith. Therefore new, prophane wicked &c. as Gregorie saith.

But here Bellarmine doth distinguish, there is one sense of this title, that he who is called the vniuersall Byshop of all Christians, so that other be not Byshoppes, but onely his Vicars, and in this sense it is a prophane word, as Gregorie speaketh. So that according to blessed Gregories minde, the vniuersall Byshoppe seemes to take authoritie from all other, that an vniuersall Byshoppe be one and an onely Byshoppe, as Bellarmine doth expound in Tientus, as if Gregorie had iudged that all other Byshoppes had beene put out of office by Iohn of Constantinople, who would needes be stiled the vniuersall Byshop.

Wherein Bellarmine doth crosse the historie which sheweth that all the Greeke Byshoppes did consent to Iohn of Constantinople, that hee should take to him the title of vniuersall Byshoppe: which they would neuer haue done, if by the grant of that title, they had thought all Byshoplike authoritie should haue been taken from them. And Platina sheweth that Boniface the 3. tooke to him that place of prehemincy, which Iohn challenged.

Besides that in the very said place he doth contradict himselfe, where he writeth that the Greeke Byshoppes would not onely preferre the Constantinopolitane see before, the sea of Alexandria and Antioch, but make it also equall to Rome, and vniuersall. Which how can it agree with that which he said before? for hee did not preferre himselfe before the sea of Alexandria and Antioch, but the sea of Constantinople rooke them both away: and did not equall himselfe to the Romane, but abolished the Romane: for he was the vniuersall and onely Byshoppe, and

and made the other not his fellow but his Vicar. For other were not Byshoppes, but his Vicars onely as hee imagineth *Gregorie* to haue thought.

For *Gregorie* thought by that title not to take away all Byshoppes but to diminish them, or that other Patriarches had their honour abrogated, but derogated: nor that all other were put downe, but that hee was set vp above all other: neither did hee goe about that one thing, that he alone should be, but be alone in authoritie; or that other should be no Byshoppes at all, but that he should seeme a Byshoppe of better worth then the rest: and that hee should ioine them as parts to himselfe, not cut them off: and should bee among Byshoppes, as *Lucifer* among the Angells, who preferred himselfe before others, tooke not others away. So this vniuersall Byshoppe suffered other Byshoppes to bee, butto be in subiection, if wee beleeue *Gregoris* a better interpreter of his owne minde, then *Bellarmino*. And this did *Boniface* the third effect, when *Boniface* tooke nothing to him by the grant of *Phocas*, which *Iohn* did not claime by the grant of *Maurinius*.

That which *Boniface* tooke to himselfe, *Paul* the 5. retaineth, and that much more.

He doth retaine therefore a new, prophane, wicked, blasphemous name &c. as *Gregorie* thought: while hee is called vniuersall Byshoppe.

It is well said and truely, an euill head, is a head of euills. And euery euill as it is more generall is the worse. And therefore an vniuersall euill is the greatest euill, from whence all other euills are powred into the Church and Common-weale: into the Church, heresies; into the Common-weale, treasons: while it vtterly lost the faith of Christ, and trod vnderfoote the maiestie of the Emperour. *Gregorie* foretould each of them. For thus he said to *Anianus*: to consent to this wicked name, what is it else but to loose the faith? And how much damage the faith hath sustained it shall appeare

Lib. 4. epist. 36.

Lib. 4. ep. 34.

§. III.

Lib. 4. Ep. 39.

Epist. 32.

by those Articles of the faith which follow. And to *Mauritius* he writ, that *who so delighteth in that name, doth thereby set himselfe above the honour of the Emperour.* And how much damage the Empire hath sustained, the lamentable endes of many emperours doth declare. *Regius* our Councillor shall tell you who they were. *Gregorie* as I said was a true, alas! too true a Prophet. And our learned interpreter of *Gregorie* the Byshoppe of *Chichester* said well that the *vniversall Byshop* is for the Empire *Lucifer*, for the Church *Antichrist*.

6. 212.

Yet *Gregorie* himselfe (they say) though hee liked not the vniversall title, he exercised the vniversall iurisdiction. Wherein they imagine *Gregorie* to be not truly holy, but prophanely politicke, like to *Cesar*, who refused the name of a King as odious, that hee might more cunningly exercise the authority of a King.

Therefore they counterfet a certaine Epistle of *Gregorie*, thus indorst to *Iohn* Byshoppe of *Siracuse*, To *Iohn* Byshoppe of *Siracuse* concerning the Byshoppe of *Constantinople* accused of a foule fault. In the Epistle it selfe the *Bizancen* primate, is said to haue beene accused of a certaine fault, whom the most holy Emperour, would haue iudged by vs according to the cononical decrees. But the error of name *Bizancene*, or *Biazene*, deriued not from *Bizantium* the citie of *Constantinople*, but from *Bizatium* a Prouince of *Africa*, is amended in the glosse of the Cannon law, which saith that *Anselme* and *Gratian* were deceiued in the inscription of the Epistle of Saint *Gregorie*: because *Bizanceno* did not signifie the Patriarch of *Constantinople*, but the Primate of *Africa*. Which things giues vs iust cause to suspect that the Epistle is forged: as another wherein they bring in *Gregorie* affirming that the *Constantinopolitane* Church is subiect to the Apostolick-see, as *Eusebius* the Byshoppe of the same sea doth confesse. Which place *Bellarminus* citeth. But in *Gregories* time none did sit in the sea of *Constantinople* but *Iohn* and *Siricius*, who did vsurpe the title

*Gregor. lib. 7.
Epist. 64.*

*Glosse in Grai.
edita à Greg 13*

An epistle suspected to be forged.

*Lib. 7. ep. 63:
Lib. 2. de Rom.
Pontific. c. 14.*

title of vniuersall Byshoppe, *Nicephorus* is a witnesse in his tripartite historie. Whereby it appeareth that a counterfeit *Eusebius* is brought in as a witnesse of the Romane prerogative, and a bastardly Epistle deuised by some scribe, who testified that *Gregorie* wrote that being dead, which while he liued, hee reprehended so earnestly not only in another but in himselfe.

When this deuise tooke no successe, they tried another way : That there were very many of *Gregories* Predecessors, who did write themselves Byshoppes of the Catholicke Church, that is of the vniuersall. And that it is all one to be called the vniuersall Byshoppe of the Church, and Byshop of the vniuersall Church. Wherein they haue not onely *Costerus* gaine-saying them in his *Euchiridion* : and *Lindane* in his *Panoplie*, in whose iudgement these differ, the vniuersall Byshoppe, and the Byshoppe of the vniuersall Church : or that all ambiguity may be taken away, they deny it to bee one to be called the Byshoppe of the Catholicke Church, that is, vniuersall, and Catholicke, that is vniuersall Byshop of the Church. And they will deny it. Is it all one to say *Tortus* is a learned diuine of the schoole of *Papia*, and a Diuine of the learned schoole of *Papia* ? Nothing lesse. For in that proposition false praise is giuen to *Tortus*, in this true to *Papia*. So the Pope is the Catholicke Byshoppe of the Church is one thing, and the Pope is the Byshoppe of the Catholike Church is another. For in that proposition a counterfeit title of the Pope, in this the true name of the Church is expressed. But Catholicke and Vniuersall are all one. What then ? But these propositions be not all one. The Pope of Rome is the Byshoppe of the catholicke Church, i. of the vniuersall, therefore the Byshoppe is vniuersall : no more then these two propositions be all one : The King of Spaine is the Catholike King, therefore the vniuersall King. Orthus. The King of Spaine is the King of the Catholike Church ; therefore he is King of the whole Christi-

an

A counterfeit
Eusebius.

§. 213
Baronius.
Bellarmino.

The vniuersall
Byshoppe and
Byshop of the
vniuersall
Church not
all one.

an world. For the power ouer all Churthes doth no no more belong to the Pope, who is called Catholike, then the power ouer all kingdomes belongeth to the King that is called Catholike.

§ 214.

Although this vniuersall Bishop challenge the chiefe gouernment, not onely ouer spirituall, but ouer temporall causes also, so that the power ouer all things is in the Pope, the execution of that power is sayd to reside in Emperours and Kings, which he may take from one and giue to another, as to his vassals, at his owne will and pleasure, as *Gregorie* the seuenth did. And if hee will to vnite each power, both the Bishoply and Imperiall in himselfe by the force and right of his Popedome, as *Boniface* the eighth did. Whereof the diuine Apostle *S. Peter* did neither, but being poore and lowly, who thought that the care of feeding, not the power of ruling, was granted vnto him: and that not the gouernment, but the ministry was committed to him. As *Bernard* said to Pope *Eugenius*. *Gouernment is forbidden the Apostles. Therefore darest thou vsurpe, either gouerning the Apostle-shipp, or being an Apostle, the gouernment?* The Apostolike forme is this, gouernment is forbidden, the ministry is enioyned. What then will you say? did he denie, that *Eugenius* the Pope was the temporall Lord of his prouinces? Not so. But hee answereth, *be it that thou challenge them, it must bee by some other claime not by the right of an Apostle, For Peter could not giue that he had not.* Which answer the Cardinall doth well allow. Whereby it appeareth that these two powers by the force and right of the Popedome, either can or ought to be confounded in one person: As *Nicholas* the first himselfe taught: when wee come to the truth, speaking of Christ the Sauour, neither did he of his owne accord, as Emperour take to him the right of the Bishopricke, or being Bishop, vsurped the name of the Emperour, which place *Bellarmino* taking vpon him to expound, *Nicholas the first*, saith hee, *doth directly*

*Bern. de consid.
ad Euge. lib. 2.*

*Lib. 5. de Rom.
Pont. cap. 20.*

*Nich. pa. in epist
ad Micha. Imp.*

*Lib. 5. de Rom.
Pont. cap. 5.*

directly teach that Christ did distinguish the acts, offices and dignities of the Bishop and the Emperour, lest the Emperour should presume to enter upon the right of the Bishop, or the Bishop upon the rights of the Emperour. And yet Bellarmine doth maintain that these two powers are confounded in the Bishop of Rome, by the power and right of his Bishopricke, which he confessed to be distinguished plainly by Christ and the Pope. What will you doe with this good-fellow, who contradicts both Christ, the Pope and himselfe at his pleasure? But I leaue Bellarmine in this point to be fully confuted and confounded by our Counseller *Regius*. Heere only I make it plaine, that the Pope doth vsurpe temporall dominion ouer the Emperour, which neither *Peter* nor Christ had, and either of them condemned in a Bishop.

Peter also was inferior to the Councell of Ierusalem, and the Pope for a long time was accounted, even of his owne side, inferior to the generall Councell. As *Panormitano*: In matters of faith, the Councell is above the Pope, so that hee cannot decrea any thing against the determination of the Councell. Hence it is that the Councell may condemne the Pope for heresie, as the generall Councils of Pisa, Constance and Basill, did displace many Popes out of their Popedomes for heresie, wherein it was decreed, that the Councell was above the Pope. Hence *Cusan* shewing the custome of the Church, writ, that the generall Councell was of the cheifest power in all things, euen above the Pope himselfe. I might alleadge many other notable Papists to be of this minde, but I holde it not cessarie in this place: But now the Pope is lifted vp above the Councils, and imagineth that the supremacy is cheifely placed in himselfe, that Bishops being cast off, and Emperours cut downe, and Councils suppressed, he may doe what hee please without controulment. And may we thinke him to bee *Peters* successor, that hath nothing in him like *Peter*? which notwithstanding Bellarmine takes for granted, when no

B b b

thing

Bellarmin contradiceth Christ, the Pope and himselfe.

The Pope accounted inferior to the Councell.

§. 215.

De elect. et electionis potestate. cap. significasti.

Councils deposed Popes.

Concord. lib. 2. cap. 34.

Is he *Peters* successor that is nothing like *Peter*?

thing is so much in controuersie. As hee doth likewise euery where affirme that he is Christ his Vicar, without prooffe, when as nothing is so necessarie for the Romish Catholike faith, then that hee should confirme both these out of the Scriptures. The successour of *Peter* is read in the fathers, the Vicar of Christ is not read. It is not therefore to be beleued by Catholike faith, but by historical faith.

§. 216.

Of the Vicar of Christ, I shall consider afterward, now in few words of the successour of *Peter*. Neither will I argue in this place those things which are much controuerted, whether *Peter* were at Rome: whether hee were euer Bishop, or whether Bishop of Rome: neither if he were, will I dispute the case whether the personall dignitie of *Peter* could passe into a successour, which is denied, when it was granted by Christ in respect of his confession which he deliuered, not of the sear which hee possessed. Neither if it were in respect of the sear, when it is reported that *Peter* had two seares, one at Antioch, the other at Rome, I will not now enquire, why *Peter*'s priuiledge should be tied to Rome, rather then to Antioch: Againe, I will not discusse that in this place, which shall be enquired after in more words, in the whole explication of the Popes Creede, whether the Pope haue succeeded *Peter* in the faith, onely heere I will briefly enquire, whether hee succeeded in the sear, and whether the succession of the Pope, whereon all Popery dependeth, bee a diuine or humane constitution. For if it be a humane constitution, and confirmed only by humane testimonies, sure it cannot be an article of the Catholike faith, as *Argentine* auerred out of his Doctors. If it be diuine, let them tell vs in what place of Scripture they finde it written, that the Bishop of Rome should succede *Peter*; or where *Peter* ordained the Pope or any other to bee his successour. They answer for the most part, as much as they can, that Christ when hee said, Feede my sheepe, did

did vnderstand *Peters* successour in that place, to whom together with *Peter* he gaue the cheife and perpetuall iurisdiction ouer the whole flocke.

But neither the successour there, nor the Bishop of Rome is named the successour. Grant that *Peter* the Apostle was superiour to the rest of the Apostles in this place, doe they thinke that the Bishop of Rome, successour to *Peter*, being dead, was made superiour to all the Apostles being aliue? let them answer, and let the Papists vnloose this knot if they can for their liues.

Baronius writeth that *Peter* died the yeere 69. and *John* the yeere 101. so 32. yeeres came between the death of *Peter* and *John*.

Now I demand whether *Linus* or *Clement* succeeded *Peter* being dead, for thereof there is a great controuersie among them, whether *Linus* was aboute *John*, or *John* aboute *Linus*? if they say that *Linus* was aboute *John*, that is, a Bishop aboute an Apostle, wee will laugh at it: if they denie it, it followeth that either the supremacie died with *Peter*, or that it came not to *Linus* the Bishop, but to *John* the Apostle, as succiuror. Where is then the succession of the Pope? to resolve this doubt, certaine great Papists doe answer that the succession of the Pope, in so much as *Peter* was Bishop of Rome, tooke the beginning from the fact of *Peter*, not from the institution of Christ. Therefore this is matter of fact not of faith.

Goe to! and what was *Peters* fact, they answer, that he appointed his seat Rome, and there ended his life. *Caietan* doth adde, that the death of *Peter* did not simply giue the succession of Rome, but that hee there died by the especiall appointment of Christ: which *Caietan* proued by a certain historie, which shewes that *Peter*, thinking for feare of persecution to leaue Rome, and being now gone forth part of the way, Christ met him, to whom *Peter* sayd, *whither goest thou Lord?* Christ made him answer, *I goe to Rome, that I may be there cruci-*

§. 217.

If any should haue the supremacy, it was *John* that succiured *Peter*

Caietan de di. in infis, Pont. cap. 13.
De Rom. lib. 2. de Pont. cap. 12

Peters supremacy depends on a reuelation.

sed: whereby Peter being admonished, returned, that he might die at Rome.

Therefore the Popes succession dependeth vpon Peters fact, and hath the beginning from thence, and out of this fact they take all this as granted, that Peter was at Rome, that Peter was Bishop of Rome, that Peter was put to death at Rome, and that by Christ his appointment. What certainty was in all these, vnles we giue credit to a few humane histories, which are subiect to many humane errors? such as that error is chiefly, whence notwithstanding Christians faith, the succession was granted to the Pope, about the returne of Peter by the occasion of the vision.

Acta Petr. & Pau. Baron 69.

§ 218.

Loco Theo. 116.

6. cap. 8.

Linus a counterfeiter writer.

The first founder of the tale was *Linus*, a foolish counterfeiter writer, as it is obserued by *Baronius* himselfe. But be it a historie, it comes not from the revelation of the holy Ghost; but from tradition, as *Cannus* telleth vs. Again, how doth it appeare, that it was the purpose of Christ and Peter, so to confirme the succession by this fact, so that the Church should bee always bound vnder paine of damnation to be beleue it? for when they say it is of the necessity of saluation to bee subiect to the Romane Bishop, as to Peters successour, and that by the power of that succession, they contend that in all points of faith and saluation hee is set over by God himselfe, it had beene meete that the succession of the Pope had beene more cleerely and evidently confirmed vnto vs, then by a blinde and vncertaine vision, the author whereof themselves condemne for a bastard and a foole.

Besides that, the election of the Pope is an humane ordination: which were absurd, if Christ had appointed the succession proper to Rome, by Peters fact, to alter the forme of the election. Therefore none is bound to beleue, that this or that pope (imagine *Clement* the eighth, or *Paul* the fifth) to be Peters true successour, as *Alphonus* writeth. So that it is lawfull for any, and at

his

Francis, Vell. relect. 2. de possessione. Eccles.

De hero. lib. 2. cap. 9.

his pleasure, to cast off the pope, of whose canonicall election he doubteth. Wherefore seeing the succession of the pope is so vncertaine, he should doe better, if as the Emperour doth not write himselfe Cæsars successeur, but Cæsar; so the pope would not name himselfe *Peters* successeur, but *Peter* himselfe, as pope *Stephen* sometime called himselfe. For we will as easily beleue that *Paul* the first is *Peter* himselfe, as *Peters* true successeur.

Now that I may gather all into a short summe, you see most noble *Calander*, in *Saturnine*; *Bellarmino* himselfe, polishing and refining certaine olde arguments of his owne side, whereby he doth vaderpropt the supremacy staggering, and falling almost to the ground: but in vaine doth the Cardinall hope that such silly sleights can deceiue a learned age, which cozened a rude and ignorant age.

For first, he alleadged so many corrupt interpretations of certaine places, that they may be refuted, not of the ancient and our owne, but of the new, and such as be their owne Doctors. Out of whom, notwithstanding, he bringeth forth certaine figurative arguments, which necessarily inferre such foolish and damnable consequences, that the wise seeme to laugh at, and the religious detest.

Such an one was that interpretation and argumentation of *Boniface* the eighth, out of the first of *Genesis*.

In the beginning, not in the beginnings; *God created heauen and earth*, when *Boniface* understood that the pope was understood by the Beginning.

Hence he doth thus argue; He therefore that doth not submit himselfe to the Pope, doth deuise two principles with the Manichees as *Boniface* deuised. Such another was that out of the same chapter; *God made two great lights in the firmament*, when therefore the Pope brought this sense into the text, that by the Sunne the Pope, by the Moone the Emperour was understood;

§ 219.

*Bonif. 8. extra-
uag. Concil. iiii.
de iurisd. de
obedi.*

Foolish interpretation and worse consequence.

The Sunne the Pope, the Moone the Emperour.

thence he concludeth, *that the Pope was so farre greater than the Emperor, as the Sunne was greater than the Moone.* What Mathematicall Archimedes could better describe the quantitie of the Sunne and the Moone?

Such be the interpretations, and the arguments drawne from thence by *Bellarmin.* Hee beareth the keyes of the earth out of the keyes of heauen. Hee gathereth the honour of ruling out of the labour of feeding: he vnderstands Peter for the rocke, a metaphoricall head, for the visible head of the vniuersall church. And out of these allegoricall expositions, he thinks he can make orderly syllogismes for Peters supremacie. *Pythagoras* was said to instruct his schollers in the speculative science of numbers, and to haue imprinted such deepe notions into their mindes, that after when they came to the consideration of naturall things, they thought that the works of nature consisted of the principles of number: So this *Pythagoras* hath so deeply woven his symbollicall diuinitie in the mindes of his auditors, that out of the metaphors of holy scripture, they beleue that the height of ecclesiasticall Monarchie is erected. Whether is hee more craftie that so perswaderh, or he more simple that so beleueeth? say more then that, this Rom: Aduocate doth endite him as guilty of heresie, that doth not beleue so. It is well, *the plaintife not prouing*, as the Lawyers say, *he that is accused is set free.*

You demand further *Calender* of the iudgement of the primitive Church, whereof the most learned Fathers assembled in the first six generall Councils, did not only not acknowledge this supremacie, but stroke it dead with their decrees. Here the Popes side haue brought in so many voluntarie corruptions, forgeries, impostures, wherewith they might soyste in false Canons and blot out true, that they who haue deale so deceitfully, are rightly deemed to haue a bad cause.

Lastly,

*Arif: 1. Me-
taphys.*

§. 220.

The popish
leued deking.

Lastly, wee brought into open view, not only the doctrine and practise of Christ and Peter, that the literall sense hath reprov'd this supremacie, which the allegoricall sense of the Scripture did not proue, and that literall sense is confirmed not only by the testimonie of the ancient Fathers and Doctors of our owne side, but by the testimonie of the very Papists themselves. So that this tower of Babylon being not only bereft of her rotten weake vpholders, but being also thrust at by our strongest engines, that is, by the decrees of the Church, and oracles of scripture, must needs be shaken in peeces and fall to the ground.

Therefore the supremacie of *Peter* that in *Bellarmines* iudgement is a transcendent thing above all, by the censure of the Scripture is nothing at all: and the succession of the Pope, is not from the institution of Christ, as they say, but from the fact of Peter: and this fact is proved not by any certaine revelation, but by an vncertaine vision. Behold why the primacie of *Bellarmines* in *Tortus* did vaunt that this article of the catholike faith had a sure ground in the Scriptures.

And now marke, *Calander*, to what passe all *Bellarmines* demises are brought. The deposing of a King hangeth on the excommunication of the Pope; the power of excommunication is vntied to the supremacie, the supremacie hath the beginning from a Primate, but the Primate though hee be narrowly sought for, yet cannot possibly be found in the text. Where is then the supremacie? where is the power of excommunicating Kings? where is the right of deposing them? Truly your Primate hath either a bad title or a bad Patron. But the Patron is said to be very good: therefore the title is very bad. But the Papists will accept any thing at his hands as he hopeth, with whom if hee preuaile in this cause, it is more for the credulitie of the Readers, than the wisdom of the Writer.

Then

Excommunication the mother of rebellion.

Then *Regius*; The Supremacie being ouer-turned, that double power which is so annexed to the supremacie must needs be ouer-turned, the spirituall and the temporall. The spirituall, whereby as a Bishop by excommunication hee thinks hee may driue from their kingdomes, Kings that are in opposition, whether Heretikes or Roman-Catholikes: The temporall whether it be direct or indirect, whereby hee may as the chiefe spirituall Prince take the Crowne from one, and bestow it at his pleasure vpon another. But of the temporall we shall see afterward: Now let vs consider of the spirituall. This great Sophister, when the *Pope of Rome* purposed to shoot his venemous arrow at the head of the Prince, he bent the Popes bowe with this double power, as it were with a double stringe, that if the temporall did faile, the spirituell should hit him home. Which if I should not accompt holy as the desire of gold is holy, I should lye. For this trick of popish excommunication, wherewith he bindeth Kings that they cannot raigne, or absolute subiects that they doe not obey, the world hath felt long since that it is but a diuillish arte, as *Orsbergensis* saith, which hath brought in treacherie and rebellion vnder the cloake of faith and religion, dreadfull to Kings, damnable to subiects, to whose bodies it hath brought destruction, and damnation to their soules, as appeareth manifestly by the former Dialogue.

S. 222.

Then *Saturnine*; We, saith he, for our parts do not greatly care what Heretikes say: what the Church ordaines, that we regard; neither are we bound to their conceits, but to hir decrees. And we retayne the supremacie by a double right, by claime, and by possession. About the claime the Heretikes haue often moued many brawles: from the possession they shall neuer remoue vs.

Then *Regius* you say that you regard the constitutions of the Church, as you call them, I wish rather you should

Dogmaticall Antichrist.

should regard the oracles of Scripture. You say that you hold the supremacie by a double right by clayming and by possessing. The Pope is false from the right of a great claymer, as *Patriott* hath plainly won. Now at the last you vrge another right, of a great possessor: which what is it else than the right of a strong theefe? For what other law belongs to theeeues, than to brag that that which they possesse is their owne, howsoeuer they haue got it? Now seing the supremacie is not grounded vpon Gods institution, but mans ambition, which you see to be clearly ouerthrowne by the oracles of the scripture, and decrees of the Councells: it followeth now that the serpens head being broken, we breake in peeces likewise the rest of his members.

Then *Calander*, *Saturnine* seemes to bee driuen to straites, when as being beaten from the right of clayming, he flyeth to possession. That therefore you may haue a breathing time, let vs put of the conference about the other Articles till another day: for now it is more than time that you refresh your minds being tyred with the labor of this discourse.



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